REV. WM. B. DERRICK, D. D.,
General Secretary Missionary Department A. M. E. Church. Room 61 Bible House New York City

VOICE OF MISSIONS.
Published Monthly and Bi-Monthly
30 Young St., Atlanta, Ga.
As the Organ of the Missionary Department Of the A. M. E. Church
PRICE, - 50c. a year.
EDITORS:
Bishop H. M. Turner, LL. D., D C. L.
Rev. W. B. Derrick, D. D.
Associate Editors:
Bishop A. Grant, D. D.
Bishop J. A. Handy, D. D.
Bishop B. T. Tanner, D. D.
Rev. John C. Brock.
Rev. Thos. H. Jackson, D. D.
Rev. R. M. Cheeks, B. D.
☞ All Business Letters addressed to C. A. Young, or VOICE OF MISSIONS, 30 Young Street Atlanta, Ga.
Entered at the postoffice at Atlanta, Ga., as second-class mail matter.

VOL. III. ATLANTA, GEORGIA, OCTOBER, 1895. NO. 10.

BISHOP TURNER'S CANADIAN TRIP.

Upon returning home from the ministerial institutes, we spent a couple of days, but could not open a third of the letters awaiting us, but had to proceed at once to the Nova Scotia conference, passing through Washington, Baltimore, Philadelphia, New York, Boston, Portland, Me., St. John, New Brunswick and on, several hundred miles further, we finally reached Halifax at the end of about 2,000 miles northward. Failing to make some railroad connections, we were a little over two days behind the opening of the conference, but Dr. Derrick, who had preceded us, had opened the conference and had transacted business with perfect satisfaction to the conference and, also, to ourself. Dr. H. T. Johnson, of the Christian Recorder, was there with the Doctor, and was rendering great service. The conference was daily attended by a number of visitors; but gracious! what a change in the climate. To us the weather was cool, the air was raw, we contracted a cold in our feet, our whole system became the victim of disorder, and we eagerly desired to leave that climate. We found the people of Nova Scotia hospitable, generous, intelligent and graceful in deportment, but the colorphobia is visible there, too, and its effects are as much manifest, though on a different line, as it is here in the south. From Nova Scotia we started for Windsor, Ontario, Canada, halting at Amherst and Woodstock and trying to preach, and on for nearly a thousand miles to Montreal, where we spent a day, then to Toronto and on to Hamilton, where we met Rev. Dr. James Porter quite feeble from a protracted illness. Spending a few days with him and Rev. W. P. Bradley, P. E., and receiving a fine gold-headed cane, as a donation from Dr. Porter, in consideration of thirty-eight years' personal friendship and unbroken affection. We proceeded to Chatham by way of London, Ont., where we spent another 24 hours, and terminated our trip at Windsor, about 2000 miles from Halifax, making about 4000 miles since leaving Atlanta. At this point our conference assembled, Aug. 28th, business moving along in fine order. The presence of Dr. Derrick, Dr. H. T. Johnson, Dr. Butler and occasional visits from Rev. J. H. Alexander, P. E., B. F. Watson and J. D. Barksdale, contributing much to the dignity of the conference. The magnificent residence of Bro. William Dorston, being the place of our stoppage, we were the recipient of every comfort. Bro. Dorston is a man in excellent circumstances and counts not two thousand dollars too dear to invest in the salvation of his church, a species of nobility and Christian generosity, which we would to God prevailed more largely among men of means of our race. His great wife concurring in this liberality. All along the line, wherever we found preachers and members of the B. M. E. church, we noticed an outspoken sentiment in favor of uniting with the A. M. E. church or rather coming home to the mother church. If we were not the bishop of the world to a small exception, and had time to give proper attention to any one thing, we could unite this faction, as we believe in a short time, but no man who has not even time to open his letters, much less read and answer them, can half do anything. Sept. 4th, the Michigan conference met in Detroit. Reports were improved upon, to the exception of three places. The conference was a grand gathering and mighty speeches were delivered by Drs. Derrick, Butler and Henderson. The choir of Bro. Watson, led by himself, electrified everybody and the great city of Detroit, by resolutions offered by Dr. Derrick in the defense of the race and his mighty speech in support of them. The reporters hung around as thick as hops and the papers teemed with reports of the conference doings. Great newspapers gave editorials almost daily upon things said and done at the conference, growing principally out of the precocious intellectuality of Dr. Derrick, whom God seems to have raised up to attract national attention to the A. M. E. church. What a quartette of Episcopal power the A. M. E. church will have, after the next general conference, should Drs. Derrick and Beckett be elected bishops, with Bishops Arnett and Derrick representing the church before the world at the great national gatherings, and Grant and Beckett setting the entire connection on spiritual fire, with the other bishops doing their part, according to their several abilities, which in many respects are great. No informality was especially manifest in any of the conferences except that the electoral college had been presided over by an itinerant minister in the Michigan Conference, and as the presiding bishop discovered that it was going to be a bone of contention before the general conference, he declared it null and void, and directed the laity to hold another at their earliest convenience. Rumor says that Rev. James M. Henderson, A. M., now a local minister, will very likely be one of the delegates. The bishop thought it would be better for the laity to correct the blunder than to waste the precious time of the general conference in quibbling over the informality.

THE ladies of Bethel A. M. E. church, of Vicksburg, Miss., have organized a Woman's Mite Missionary Society as an auxiliary to the Parent Society. They have already enrolled 18 members, and they hope to do much toward pushing forward the missionary work of the church. Mrs. O. P. Ross was elected president and Mrs. John W. Dozier secretary.

HEAR! HEAR! HEAR!

A COLORED STATESMAN, CHRISTIAN PHILOSOPHER

And a Man of Brain and Scholarship Speaks---Liberia Holds the Future Manhood of the Race in the Balance.

BY REV. D. E. JOHNSON.

1865 HUMBOLT STREET,
DENVER, COLO., Aug. 17, 1895.

BISHOP H. M. TURNER, D. D., LL.D.,
30 Yonge St., Atlanta, Ga.:

RT. REV. AND DEAR SIR:—Your favor of 12th inst. duly received. It is indeed gratifying to draw forth from one so favorably known and respected upon three continents (no flattery now, I always doff my hat to Bishop Turner) such a friendly letter, especially when by its tone he seems to recognize in the recipient a co-worker in what I believe to be the greatest work of our century. And what work can be nobler or accomplish more for humanity, and directly benefit more millions than that of infusing into the American Negro respect for his race, to the end that he may assist in the development of Africa—make there a nation that will bring the black race to be a power in the world; not only benefiting our millions of brethren in Africa, but bringing into use the only force which can at all bring respectability to the American Negro? For you know, and have taught me (for I claim the honor of being one of your disciples, though long unknown to you) that centuries must pass before the American Negro will be able to lift himself to such an altitude of manhood, as to receive such recognition, as any manly race desires, unless he receives assistance from abroad. And what can be brought to bear upon the nations that would have the effect which a strong, intellectual, enterprising Negro nation in Africa would have?

Is it possible that little Japan's big move on the chess board of nations will not teach the Negro something? Can we not learn a lesson from her? Verily, it is her civilization which made her more than a match for her rich, numerous and formidable enemy and has therefore, gotten her, also the victory over the prejudice of nations. A Japanese is now respected in whatever part of the world he is found.

Negro nationalization on the west coast of Africa will likewise bring respectability to Negroes wherever found, even in America. But sir, there is another phase of this naturalization subject which I beg leave to present to you, not only as THE representative American Negro, but as Liberia's representative. That is to say, Liberia is the future hope of the African Negro. Seeing that the continent is partitioned among the white nations, which, while they with gold and civilization are doing incalculable good, nevertheless establishing white governments, which must, as the years roll by, become whiter and whiter, and as they grow stronger must needs grow more dominant. If the Negro, himself, is to be a power ever, even in Africa, he must look to Liberia for power, pattern, inspiration and development. In less than fifty years, adjoining colonies having received civilization, with all its wants and aspirations, and being dominated by foreign nations, the millions of natives will begin to grow restless for self-government. European civilization is a godsend to Africa, but there are elements in it not wholly satisfactory to the educated Negro of the years to come. Liberia must be prepared for the annexation of the colonies, with power to protect, strength to support, energy to enforce her and her neighbor's rights—like little Japan—and, by her powerful flag, make it profitable for colonies to unite with her and dangerous for foreign governments to say nay. And thus, in after years, so extend her borders and multiply her millions, as to rest secure from encroachments upon her rights, and be one of the powers of the earth. This can be accomplished within a century, if Liberia will prepare herself for the emergency of the good times coming. But in order to do this, she must not only educate within, but must become a manufacturing country and enter also largely into maritime pursuits. In these matters, for many years, the government must become paternal, and by careful encouragement, and even assistance, build up these interests.

I have long thought that so much of the future good of the continent depends upon Liberia that it would be patriotic, rather than officious, to insist upon its laying broad foundations for future growth. That one could not give his life to a better cause than to take his family, settle down, become a citizen, and not only set an example by building a strong house, but enter also the arena of statesmanship, (I mean in the highest sense of patriotism, and not the petty politics for place, as taught us by the American Negro, and no doubt largely indulged in by him when he goes to Liberia) and by writing, printing, lecturing and planning, get a little of the Caucasian idea into the Negro, which causes him (the Caucasian) to build for centuries to come instead of for his day. I believe twenty years' hard work would go far toward laying foundations for future greatness. Of course one short life cannot accomplish much, but it can do enough to be seen and felt, and place the nation in position to do ten times as much in the next generation.

You know that all who go are there to better their condition. This is praiseworthy, but there must needs be an element of selfishness in their lives akin to that so largely in the American Negro, i. e., a planning for today or at most for immediate descendants. If one should go with the purpose in heart to advocate the building or at least laying foundations for coming centuries; and give his energies to that ONE work, it seems to me he must do great good and finally impress his personality upon the Liberian. Look at the long years you labored in America before any perceptible African sentiment was manifest. Now you have thousands who not only know your greatness of character, but realize that you are right, and are ready to defend you, and are stinting themselves to carry out your advice. You have not lived long enough to see the fruition of your hopes, but you must realize that the seed has sprouted, the ground is opening, the leaves can be seen above ground, and there is hope of an abundant harvest in consequence of your sticking to one point, patiently persisting against all odds. The same energy must be displayed on the other side toward preparing Liberia for nationalization and the next generation will witness a grand preparation for greatness. Is your life thrown away because the harvest is not yet gathered? Will his, who does the preparatory work over there be thrown away because he dies before it is fully accomplished? Your voice will be heard and influence felt by the American Negro for years after you are resting in Paradise, and his will go on developing Liberia long after you and he have talked it over in God's saints rest. Your work can not die, his will not die. What greater monument can you desire than the one almost completed? What greater shaft could one erect than its corresponding work on the other side the sea. I firmly believe this work is necessary as a complement of that which you are doing. For the full fruits of your American work will in after years make Liberia "top heavy" unless some "grubbing, digging and laying of foundations" be done over there. I am not vain enough to say that I am the one to begin this work; but I do say that it is necessary and whoever gives his life towards it God will finish in others what He begins in one.

As to your work that of getting some sense into the American Negro, it is about to effect him, it is clear that your life's work is here. But as for me, almost unknown, without position, influence or wealth, I will not be missed here. I hope now to be able to go over this winter and take with me six coming citizens of the Black Republic.

Now, I say as I always do to you, that I know something of the great amount of work you have to do, and feel not the least neglected if you do not answer me. It is enough to ask you to read so long a letter. With best wishes for the happiness of you and your household and the final success of all you undertake in God's name, I beg to subscribe myself

Yours sincerely,
D. E. JOHNSON.

Wrightsville Flashes.

BY REV. F. M. O'NEAL.

MR. EDITOR:—Please find space in THE VOICE OF MISSIONS to say a few words in regard to my new field of labor, Wrightsville, Ga. I am proud to say that this city can be equally compared to any in Georgia concerning its fine water, which contains seven minerals. People come from all parts of the world here for health, etc. I was sent here last November by our beloved Bishop A. Grant, D. D., who told me, "Go son, and do the best you can." So far the appointment seems to be the right man in the right place. Since my stay there has been 25 accessions to the church, debts paid, and everything both spiritually and temporally, are on the go upon the entire circuit, which God must have the praise.

We expect to have a camp meeting on the 12th, ending the 18th September, 1895. Hope that much good may be done in the name of Christ. We are expecting our Bishop A. Grant to be with us, D. V., because marching must be done. We expect to bring more claims to the annual conference than ever before on the circuit, because I believe it is needful indeed.

Mr. Editor, I hope the day is not far distant when so much clamor shall cease in our church about who shall be bishop, etc. Let the very best men be elected, such as R. Graham, from Georgia, H. B. Parks, from Missouri, and scores of others who would never bring disgrace to our great connection. Holy men, indeed—consecrated wholly for the office of bishop, and the government of the church will always be sustained. So far as Elder R. Graham is concerned he is a model Christian, well able to lead.

We intend to rally more vigorously this year than ever before to bring all the claims of the church.

Mr. Editor, I long to see the day when there shall cease to be so much clamoring in our church about who shall be bishop. Let good men be elected and we need not fear about the government of the church being destroyed, though we trust that the Rev. H. B. Parks may be elected to that holy office. I know him personally and think he is quite able. So set him on the bench and all will be well.

REV. J. E. R. FRANKLIN writes from *Bethel Chapel Manse*, but in the name of high heaven, where is Bethel Chapel Manse? We wish persons writing from foreign countries would do as we do in this country—put their postoffice addresses at the head of their letters. We do not know where to reply.

OUR AFRICAN LETTER.

LIBERIA'S EVERY DAY LIFE.

Our Dr. C. McKane Tells us of Its Various News.

From Savannah Tribune.]

MONROVIA, LIBERIA, W. C. A.,
August 10th, 1895.

DEAR MR. DDITOR:

Since my last letter the Williams Poor Home and the McKane Hospital has opened its doors to the poor of the city. Mrs. Williams is the devoted wife of Col. A. D. Williams, formerly Col. of the 1st Regiment, located in the county of Monsterrado. She built the house for a Poor home and Dr. C. McKane and Dr. Alice McKane applied for a portion of the house as a hospital; the request was granted and two small wards with nine beds were placed into the hospital. The new drug store is doing well and private practice compares very favorably with Savannah. A training school for nurses is established in connection with the hospital.

PROSPECTING FOR MINERALS.

A meeting was called on the 8th day of the present month at Barnard Hotel in the city of Monrovia, at which meeting your correspondent was present, Hon. Barclay, secretary of state, Hon. R. H. Jackson and Horton A. B. King, senator of Monsterrado county, His honor C. T. O. King, judge of the Monthly and Probate Court, His honor H. W. Travis, judge of the Court of Appeals, Hon. J. B. Dennis, member of the House of Representatives, Hon. T. W. Howard, treasurer of the republic, Rev. S. T. Prout, His excellency Gov. G. B. Dixon, Prof. H. B. Stevers, professor of English literature, of Liberia college, Arthur B. Williams, pharmacist, and other distinguished citizens of the republic. An organization was formed; several dollars subscribed and collected to form a nucleus towards the formation of a mining company and a citizens bank. The discovery of bituminous coal by T. L. Sims will add to increase the revenue of the republic.

GENERAL PARADE.

On the 8th of August the 1st and 5th Regiments paraded, the 1st commanded by Col. I. J. Jones and the 5th by Col. B. Y. Payne, according to law. The 1st Regiment paraded in the city of Monrovia well armed and equipped, consisting of nearly ten companies. The officers and men, led by the 1st Regiment band, paraded from 10 a. m. to 5 p. m. His excellency, the president of the republic, J. J. Cheeseman, received the troops. Ex-President H. R. W. Johnson was an admiring spectator. The 5th Regiment paraded at the town of Clayshland and was reviewed by the vice president of the republic, his honor W. R. Coleman. The men behaved admirably. In the month of December the five regiments of the republic and separated into two brigades, commanded by the two brigades' generals—General Roberts, of Bassa, and the commander of the second brigade who is not personally known to me—and the major general, R. A. Sherman, an old Savannah boy, by the way. Brigadier General Roberts is also a Savannah boy. His father was at one time pastor of First Bryan Baptist church, of which our mutual friend, Rev. G. W. Griffin, is at present pastor. The entire armed forces of the republic will pass in review before the military commanders.

THE NAVY.

The navy, consisting of only two moderate sized gun boats, is efficient in checking invasions on the revenue laws of the republic, and quieting disturbances by the coast tribes.

RELIGIOUS NEWS.

The A. M. E. church has opened and organized a church at Monrovia. Presiding Elder Ridgel, an earnest Christian scholor, is in charge of the work. U. S. Minister Heard gives this worthy Christian brother moral and religious aid. The Baptists of Liberia are doing a very commendable work in the Hinterland. The older denominations are equally aggressive.

EDUCATIONAL NEWS.

Liberia college elected your correspondent to the chair of mathematics and general sciences. The president of the college offered our Dr. Alice McKane the principalship of the female department, but the pressing needs of the new hospital and the dispensary work in connection with the new medical college, which will be opened at the beginning of the new year, will necessitate both of us from taking part in work outside of our immediate lines. The college will be thoroughly reorganized and the common school system placed on a sound and permanent basis. The denominational schools are the best schools at present within the limits of the republic, Dr. Paulus Moort will soon open a female academy in Monrovia.

LEGAL NEWS.

The bar is composed of some of the most brilliant scholars of the republic. The bench is occupied by learned jurists. The courts are divided in the following manner: the justice court, monthly court, having administrative, criminal and civil jurisdiction. The courts of appeals or semi-annual courts, four in the republic with civil and criminal jurisdiction. The military courts have only military jurisdiction. The supreme court with a chief justice and associate judges,

COMMERCE.

The trade of the republic consists largely of raw materials, there being no manufactories. Palm oil, camwood, or dye wood, sugar, ginger, coffee, arrow root, rubber, a limited quantity of gold dusts, Palm kernel and ivory.

AGRICULTURE.

This is the principal pursuit of the inhabitants. The aborigines raise the rice and cotton principally for home consumption. The civilized inhabitants depend on coffee for export, with ginger, arrow root and pepper. In addition to these, sugar, molasses, rum, tropical fruits and vegetables are raised for the home market.

MINING.

This industry is confined largely to the inhabitants who are properly classed as native aborigines. It is done in a very crude and slow way and on a very small scale, in gold, iron, and coal, all of which is used in the country by the aborigines themselves for ornaments and household utensils. The civilized portion of the community take little or no part in this industry.

FISHING.

The rivers and the streams both fresh and salt adjacent to the Republic are teeming with fish. Both civilized and Americans take part in this industry. It yields a fair income and supplies the home market.

HUNTING.

Deer, wild hogs, elephants, wild turkeys, birds of diverse kind are found in the Hinterland. The aborigines and a few civilized persons engage in this industry. The elephant is hunted for its tusk and the others for their flesh and skin. The ivory from the elephant is an important article of commerce. The skin of the cow yields an income commensurate with the toil, etc. This industry can be made profitable if civilized persons were engaged in it in a systematic way.

AVERAGE INTELLIGENCE.

The average intelligence of the community is fair. There are men well learned in the various callings, but there is a need of more civilized people. I shall not urge a single person to come here. Let every man be guided by his own conscience. Those who migrate to new countries must be strewn with roses. To live in Africa means one must work and be willing to be self denial and self sacrificing, but success when achieved here is lasting and permanent.

Yours,
C. MCKANE.

PRESIDING ELDER'S MONEY.

A minister writes us and says: "*We had an officer in our official board, who wilfully refused to pay his part of the presiding elder's allowance, and the brethren voted his expulsion, and I have expelled him. Did I not do right?*"

No, we have no law in our Book of Discipline for expelling members who fail to pay the presiding elder, pastor, dollar money, or any other money, except the debts contracted, which the discipline provides for. But as a church is a distinct and corporate body, under our law, it is clothed with executive prerogatives, and has the right to inflict punishment upon refractory and contumaceous members. And as such, the church or a proper committee of the same, may suspend a member who fails to meet this allowance, when adjudged able, from Love Feast and the Lord's Supper, for one, two or six months, and then renew that suspension for another six months, if still regarded refractory, and thus continue the suspension for life if still refractory. But the suspension must be renewed from time to time, as no suspension of a lay member can extend beyond six months. Every church or ecclesiastical congregation has the right to regulate, chastise and discipline their own members, but not to expel, which means absolute severance, unless provided for in the Book of Discipline.

H. M. T.

ANTI-AFRICAN EMIGRATIONISTS AS LYNCHERS.

Recent developments have satisfied us that the colored men of this country, both in the ministry and out of it, who are berating Africa and opposing every form of emigration, are secretly endorsing the bloody lynchers of the land. Several with whom we have conversed about the terrible lynchings going on, are quick to reply, "let the dirty Negroes behave themselves," which is virtually endorsing these bloody deeds, slandering their own race at home, as well as Africa abroad. We believe if the truth were known that most of them are encouraging the infamous fiends, whenever they have a private opportunity. For such language is indicative of the diabolical spirit within. And if such is the case, as we gravely suspicion, the black, yellow and mulatto scoundrels ought to be hung. We will refrain from writing more at this time. For this thing is becoming serious as we see it, at all events, but they will hear from us again.

THE Ladies' Foreign Missionary Society of the 12th Episcopal district, presented Dr. Derrick at the Michigan conference in Detroit with $30 to aid in the erection of the church at Monrovia, Liberia, which Dr. Derrick turned over to the writer, to be forwarded to Dr. Heard for that purpose, as soon as we can get $20 more to make the sum $50. Who will help to swell the amount to fifty? The ladies purpose to co-operate with Dr. Heard in the erection of that church.

An Interesting Letter.

Read Following Letter.

We take the liberty of publishing the following letters which were evidently intended to be personal, for the reason we wish our readers to see what a West Indian gentleman has to say about the race, Africa and the West Indies. 2nd. What others have to say about the work of Rev. Reuben A. Sealy, P. E., and the possibilities for our church. 3rd. To let the American Negro see that wherever the white man dominates, the black man his cause for grievance. 4th. To let our young men see that if the Negro race ever amounts to anything that the black man of the United States and of the West Indies and Africa will have to clasp hands and go to work with a vim.

PALMETTO SQUARE,
BRIDGETOWN, BARBADOS, W. I.,
August, 1895.

BISHOP H. M. TURNER, Georgia, U. S. A.:

Reverend and Dear Sir—Although not within the pale of your church and mission, as yet, I have developed an earnest interest in it, for several reasons.

First of all, being African by descent, I have an intense love for the race and for everything which tends to its moral, material or intellectual development. From what I have seen of the A. M. E. church, I think it as eminently fitted to achieve these advantages for the West Indies as it has done, and seems to be doing, for the Afro-American and the African. I have watched with interest the progress the church is making here in spite of two almost inseparable barriers—prejudice and poverty. Under the pastorate of the Rev. Sealy more has been achieved than I thought possible, under existing conditions. Much remains, however, to be done, but my experienced opinion is, that a vast sphere of usefulness is open if our American brethren would recognize the possibilities that lay before you down in these climes. The West Indian Negro and his condition is, I fear, little understood in America by his own race; and it is with the hope of dispelling some of the misconceptions, that I take the stand that you are the guiding spirit of missionary enterprise. Although we have had more than 50 years of freedom, our opportunities during that half century have been so few, and the hindrances so many, that in much (I should be justified in saying everything) that makes for material progress we are far behind the Afro-American. Today the Afro-West Indian represents nearly all the poverty, destitution and misery, yea! even oppression, existing in this zone. The possibilities for the accumulation of even competence are nil; and unity is an unknown factor amongst us. With two such strong opposing forces as poverty and disunion, no people on the face of the earth could achieve anything.

The last element will have to be combated first, and in this the A. M. E. church, I venture to predict is destined to take a pioneer stand.

The West Indian Negro, like the race all the world over is naturally religious, but our churches having been state-aided from time immemorial here, he has never had any regular demands made on him for the immediate upkeep of a church.

Therefore, you will readily understand that if the A. M. E. church is to take its place amongst us, it must come in well equipped and independent, for the reason just mentioned, and furthermore, on account of the financial condition of the West Indies. The depression of the sugar industry (the sole support of these countries) has so paralyzed all lines of progress that the poorer classes (the Negro) have hardly subsistence and are unable, even if willing, to bear the brunt of initiating a church of which they know little. You know, dear sir, the power of influence and therefore will understand me when I suggest to you a personal visit to the West Indies. I know that a "live bishop" will act like a charm and one of your capacity (of which I have heard much) would certainly throw a halo around the church and give it a prestige that might not otherwise be easily accomplished. To visit the West Indies, and Barbados, particularly, should be your concern as soon as possible, for I repeat that great possibilities for good are open here. I will explain further: Your church has just undertaken missionary work in Africa and I think that the proper recruiting for that mission to equatorial Africa is the West Indies. In this opinion I am fully borne out by Bishop Ingham of Sierra Leone, with whom I recently had a long conference on the subject. You may have heard that he has just been touring through these islands, for the purpose of observing the missionary resources, as it is his opinion that the colored West Indian from his climatic rearing, and long contact with Anglo-Saxon civilization is best fitted to the torch-bearer to his brethren in the old country. Now, while I agreed with him and our sentiments on the subject were identical so far, I had an unaccountable presentiment that he had some ulterior object in view. As soon as I heard that you had recently been to Sierra Leone and bearded him in his den I was able to read between the lines. I should be pleased if you could really see your way to take a leaf from his note book. I go a little further than he does, and believe that the improvement of the African must be manual as well as moral. In a word there must be a mission of labor co-operating with religion. Until the African be taught the dignity of work and the pleasure of mechanical skill, I fancy religious work will continue spasmodic.

While Christianizing him, you must also teach him material improvement, and thus stimulate honest emulation. You must pardon my rather dictatorial style, but I must excuse myself by informing you that it is acquired by occasionally writing for the press. I have a natural love of the great dark continent, and am firmly of opinion that from thence the Negro will again stretch forth his hand. Oh! how I long to be among those who will have the task of returning to our Jerusalem from this Babylonish captivity. I feel inspired by a hope that this exile we have suffered, and the period of tribulation through which we have passed, has been God's peculiar way of uplifting once more our vast fatherland. I am (I may here inform you) only a very poor tailor, in a very small way, but like a caged bird I flap my wings incessantly against its bars, which, I am confident, will not hold me forever. I pine for a wider liberty, the liberty to speak and act the thoughts that now brood within me for the benefit of my fellow creatures, and some of the happiest moments of my life were, a few Sundays since, when the Rev. Sealy gave me the opportunity of saying a few words of encouragement to his Sunday scholars, who, I may assure you, form a promising band of youths.

Fearing to tire you I must conclude, hoping that you will condescend to let me hear that you are considering the suggestion to come down to the West Indies. I have the pleasure of remaining, Reverend sir, your most obedient servant,

A. F. DOWRIDGE.

P. S.—May I take the liberty of asking you to hand the Rev. Dr. Derrick the enclosed note and requesting your permission for him to read this letter to you?

PALMETTO SQUARE,
BRIDGETOWN, BARBADOS,
Aug. 24th, 1895.

REV. W. B. DERRICK, D. D., "VOICE OF MISSIONS," U. S. A.:

Reverend and Dear Sir—I have written to Bishop Turner an outsider's convictions as to the need of his coming down "the bow of Ulysses" and stirring up the possibilities of your church down here, and have asked him to show you my letter. Will you be kind enough to urge the great necessity of their making some sacrifice for their West Indian brethren, as therein set forth? I am not yet within the fold, as I live some distance away from the present location of the mission, but my entire sympathies are with you. I feel sorry that I am so miserably poor, or I should gladly throw all I had into the common cause (the uplifting of the race), and ask you to accept me as a laborer in the Lord's vineyard, for I feel sure that He has work for me to do.

I hear that you are a West Indian like myself. Will you kindly pray for me that the means (pecuniary) may come from some quarter to enable me to use such few talents as God may have seen fit to endow me with, for His service and the benefit of my race. I am not aware if you have ever known what it is, but I know, alas! too keenly what a hindrance poverty is to our best desires. Hoping for a line of encouragement from you, I remain, reverend sir,

Yours respectfully,
A. F. DOWRIDGE.

Rev. Dr. Derrick,
"VOICE OF MISSIONS."

LISTEN TO A NEGRO STATESMAN.

The President of the Republic of Liberia shows himself a statesman as well as a political philosopher in the following words:

It is not only a delusion but madness to suppose that it is in the order of things for the Negro to anticipate that some propitious day will ever dawn for him to realize his highest aspirations under the government of Europe and North America.

Happily for him, there is no position in Liberia to which he cannot attain if he has the ability. All of our Presidents and Secretaries of State, with the exception of two of each, were born in the United States of America. Others of like ability may come and aspire to the attainment of similar positions.

I hope the day is not far distant when Negroes of every country will find their way here, not to sit down as foreign traffickers only, but to join and take part in the affairs of government, become good loyal citizens by taking the oath of allegiance, building houses, opening plantations, tilling the soil, and engaging in the various vocations of life. I shall gladly welcome them, and so will you, my fellow-citizens. We need them in our churches, in our educational institutions, in our State offices, on our plantations, in our workshops, and we need them as merchants, doctors, lawyers, explorers, mineralogists, miners, and as soldiers. When our hopes shall be realized and the "garden spot" of Africa become the rendezvous of the scattered race of Ham; when the descendants of the tribes of the Golah, Veys, Mandingoes, Foulahs, Zulus, and the tribes of Eastern and Western Africa shall congregate and join hands in one common cause, then shall we hail the day with pride and satisfaction and shall be able to exclaim that Liberia has assuredly become "the land of the free and the home of the brave."—President Cheeseman.

"BISHOP TURNER, allow me to congratulate you upon that splendid painting by your son in the colored building. You ought to be proud of such a son as that. He is an honor to you and your family." *These are the words of a United States general at the Atlanta exposition a few days ago.* "Very much obliged to you," we replied, "We wish the painter were our son, but, unfortunately for us, the young gentleman who painted that magnificent picture is Prof. H. O. Tanner, the son of Bishop Tanner, of Philadelphia."

The Fourth Round on the Liberia District.

BY A. L. RIDGEL, P. E.

DEAR VOICE OF MISSIONS:

We have finished the work of the fourth round on this very large district, for which we are grateful to an Allwise Providence.

Our first quarterly meeting was at Bethel A. M. E. church, Lower Buchanan, Rev. Ed. T. Lewis, pastor. The congregation was large, collection good and the Holy Spirit manifest.

Our next point was Central Buchanan. Here we met a fairly good audience and a splendid time was experienced.

From here we went to Upper Buchanan, the charge of Rev. C. A. White, where everything was in order, and a heavenly time enjoyed. We next went to Hartford, Bro. S. P. Gross, pastor. Having no church of our own, we preached in the Baptist church on Sabbath, and lectured before an immense audience on Monday evening. Retracing our steps to lower Buchanan, we embarked on the steamship Ambriz for Monrovia, from which place we passed up the majestic St. Paul river to Brewerville, where we held the quarterly conference at Brewerville station, Rev. A. L. Brisbane, pastor. Everything was in order, and we certainly enjoyed a good time. From here we pass up the river to Millsburge, the home of that venerable father, Rev. C. Irons, where we spent some time, and then go to Arthington, the charge of Rev. Irons.

We certainly had a grand time. Father Irons held our conference at Johnsonville and reports a grand time. From Brewerville we went 15 miles interiorward, thence to Royaville, where we held a meeting and arranged things for the next quarter. Royaville is a beautiful settlement. The land is rich, and we were pleased to find there many signs of material progress. Bro. Adams, an officer of our church, has two large coffee farms, besides a splendid cassada plantation.

After finishing our quarterly conferences we came to Monrovia to await the arrival of the bishop, who put in his appearance May 2d, looking the very picture of health. We were too glad to see our father in the gospel and our best African friend.

The conference session was pleasant, service from beginning to close. Rev. William H. Heard and A. L. Ridgel were elected delegates to the general conference. We protested against our election, but to no avail. Revs. J. G. Robinson, of Arkansas, and T. W. Thurston, of Pennsylvania, were elected alternates. Dr. W. H. Heard and A. L. Ridgel were elected trustees of Wilberforce University. The writer was put on trial, charged by Rev. H. T. Johnson, D. D., Ph. D., "editor Christian Recorder," for the crime of bigamy, but after a fair and impartial hearing pro and con, the accused was by a unanimous vote of the conference acquitted and reassured the confidence and esteem of the brethren of the Liberia conference. Bishop Turner left May 12th, for home via Europe, and we wish him bon voyage. Many of our friends in America write us to cheer up, for, say they, "We are organizing mite missionary societies all over the country to help the suffering missionaries of Africa." Let me say to them that we appreciate their good intentions, but were they to put a million dollars into the mite missionary society, Liberia would be none the better off, for that institution is run altogether in behalf of Sierra Leone and other mission fields. However, we are yet courageous, believing that God is for us, and that we will succeed despite all the sneers of those who should render us aid. Anything that our friends may wish for us to get in Liberia, send the same to Bishop Turner.

Edina, June 27, 1895.

"Dr. J. W. Beckett is a great singer we know, and a powerful revivalist, but he is a very poor preacher."

This falsehood must be catching, as we have heard it several times of late from so-called ministers, whom Dr. Beckett could preach into a frazzle. Yes, he could preach the hair off of their heads and the boots off of their feet, and preach them back again. It comes in ill grace for ministers to reflect upon one of the mightiest pulpit powers of the church because his life is so spotless that the tongue of slander dare not invade it. Our church needs another Bishop Grant, strong, eloquent, logical, reviving, inspiring and powerful in song, and Beckett is the only man in the church who can fill the bill so far as we know or have heard. True we need bishops with other gifts and specialties also, and we have got the men with them, but just at this time when there is so much spiritual stagnation in our church and school-taught dudes in our pulpits we need another Bishop Grant to set fire both to the ministry and laity.

THE Atlanta exposition is a grand affair. We shall not attempt to describe it, as it would be impossible, and the Negro building, great and spacious as it is, has been filled up with colored exhibits, and the slandering whites, who are ever ready to speak in degrading terms of the black man, are dumfounded before the genious, art, skill, conception and grandeur of the colored exhibits.

THE new Liberian man-of-war "Rock-Town," is now cruising the Liberian coast. The vessel is a model of beauty, convenience and will scatter destruction among the many government revenue criminals who have for years robbed Liberia of honest revenue.

THE VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church. It is issued monthly and bi-monthly from Atlanta, Ga., United States of America, and the price for the present is only 50 cents a year; single copies 5 cents each. It will contain Missionary news from our Home and Foreign Mission centers, and what missionaries are doing in all parts of the world to bring the nations of earth to our Lord Jesus Christ. It will contain items, also, relative to the progress being made throughout the world by the African races and their descendants elsewhere.

Bishops, Presiding Elders, and Ministers of the Gospel and their wives are Agents for the VOICE OF MISSIONS.

Address Mrs. C. R. Young, Secretary, 30 Young street, Atlanta, Ga., who will receipt for all moneys. Missionary items, or communications for the paper will also be addressed to her, as the editors will often be absent from the office, but who will, however, inspect everything at the earliest convenience upon return. Should any subscribers, or anyone having business with the VOICE OF MISSIONS not to be treated satisfactorily, write to H. M. Turner, 30 Young street, Atlanta, Ga., and the matter will be righted at once, or upon return, if absent, or address Dr. W. B. Derrick, Room 61, Bible House, New York City.

We earnestly invoke the aid of the ministers' wives, especially, in making this a mighty organ for the work of the Lord of hosts. We make this appeal also the more cheerfully, as a woman was the first missionary to announce to the world the resurrection of its Redeemer. Sisters, will you join and help, as the sister of Moses joined with him? MANAGER.

EDITORS:
Bishop H. M. Turner, LL. D., D. C. L.
Rev. W. B. Derrick, D. D.

ASSOCIATE EDITORS:
Bishop A. Grant, D. D.
Bishop J. A. Handy, D. D.
Bishop B. T. Tanner, D. D.
Rev. John C. Brock.
Rev. Thos. H. Jackson, D. D.
Rev. R. M. Cheeks, B. D.

By all means send and get a copy of Ridgel's booklet, see advertisement in another column.

BISHOP TURNER leaves New York for Bermuda Island to preside over the conference there Oct. 3rd.

DR. E. W. BLYDEN, of Africa, is in New York City, and writes us he is in good health and very busy.

DR. WM. H. HEARD is making an enviable record in Liberia as a man of learning, business, courtesy and a Christian gentleman.

WHAT will the human hyenas who are still scenting and scratching for the carcass of Ridgel say, when they read his booklet and find him among the intellectual giants.

RT. REV. W. J. GAINES, D. D., preached a masterly sermon in Bethel church, of this city, Sabbath morning, Sept. 22nd. His sermon had the snap of a man growing in grace.

REV. J. R. FREDERICK, P. E., was caught out on the river in a severe rainstorm in Africa and has been very ill for several weeks, but, in the Providence of God, he has recovered.

REV. C. A. MCGEE, of Scranton, Pa., made a speech September 11th, in that city, which we hope to reproduce in this paper in our next issue. It was a cyclone against American prejudice.

As we go to press we notice that the white newspapers of the country are going into spasms of joy because Prof. Washington said that the wisest of the colored race tlo not want social equality. But what is social equality, but civil equality?

REV. W. R. CARSON, D. D., and his of the finest churches at Woodville in the state of Mississippi since last conference and it is about paid for. No man in the connection has surpassed such triumphant success.

OWING to the increased magnitude of the Liberian work, Rev. A. L. Ridgel, P. E., has located in Monrovia, which is nearer the centre of his district. All persons writing him will direct their correspondence or letters to Monrovia, and not Edina as heretofore.

MISS ROSA DEVEAUX, the eldest daughter of Col. John H. Deveaux, one of the most estimable gentlemen of the state, departed this life September 19th. She was a scholarly, polished and superior young lady in every particular. We deeply sympathize with the family.

WE were asked by an Elder at the Michigan conference, if we really meant to give Rev. James H. Hubbard a vote for bishop, if we live to see the general conference. We replied, yes, and we now say to one and all, he will get a vote from us whether he is elected to the general conference or not.

QUITE a flourish of trumpets has been sounded through the papers about the awful seige of African fever, through which Dr. Heard has passed in Liberia, while Dr. Heard writes us that he has been sick only one day. What a pity Dr. Heard did not die, to furnish our anti-African fossils with something to berate Africa over.

REV. JAMES PORTER, D. D., well known to the A. M. E. church and member elect of the ensuing general conference, a telegram just informs us, died in New York City on the morning of this Sept. 24th. As we are just going to press, we will notice Dr. Porter's life, character and exalted virtues in our next issue.

DR. C. MCKANE, formerly of Savannah, Ga., is now doing a thrifty drug business in Liberia. The doctor and his cultured wife are valuable additions to Liberia and we would that hundreds of such worthy persons would flock to Liberia where they could assist in the establishment of a great Negro empire on the West coast of Africa.

THE peerless Bishop Grant has returned from his European trip much improved in health, and while we have not talked with him, we are sure he is a broader man for having been brought in contact with older nations and a far higher civilization. For lynchers are but semi-civilized and this is a nation of lynchers, therefore our civilization is incomplete. Bishop Grant was tendered a grand reception at Bethel church upon his return to Atlanta.

THE editor of this paper regrets to inform the public that a mysterious malady has developed itself on the left side of the stomach, which shows itself in a bulge about the size of a hen's egg. Several doctors have examined it and differ in opinions as to its nature. One physician says it is very unfortunate that we should come right out of Africa and visit northern Canada. That the change of climate was too radical, especially when we contracted a severe cold in Canada. But as all the doctors advise that we try not to think about it, we will only say if it means death we are prepared for it.

Our Liberian exhibits, which are now open for inspection at the great Southern Exposition, fall far short of what we expected when the first six boxes arrived, and we had to pay $38.50 for freight and other expenses attending their transportation from Liberia to this place. Four boxes out of the six consisted of Weaver birds' nests, and nearly half of them so damaged that we can do nothing with them. But we have just been notified that two more boxes have arrived in New York and we have forwarded $18.00 for expenses thus far. By the time they reach us here we expect they will cost about $25.00, and we hope to have more important curios. Fortunately for us, however, we had a very good collection of primitive African effects which will fill our space more creditably. We make this explanation because we do not wish the public to understand that the Liberian government is having anything to do with it whatever. The whole affair is personal between ourselves and a gentleman in Liberia, and we presume he simply sent us a few curios which he had in his possession, the most important of which is a beautiful quilt, a twin to the one presented to Queen Victoria by Madam M. Ricks, a venerable lady, now in her 80th year, whom we know personally. We are very sorry that the things the public is so desirous of seeing such as African coffee, cassada, kola nuts, and many other things inquired for, we failed to get. We could have had them all, had we even dreamed that African things would have attracted so much attention, but thank God, the genius, art, mechanical skill, etc., of the American Negro is paralyzing everybody. We are dumbfounded ourselves. The idea of taking a copper cent, and making a tea kettle out of it, and a piece of iron as large as your fist, and making a steam engine, that runs like lightning, and a thousand other things, establishes the fact beyond all question, that the black man is able to run a nation of his own, that would surprise the world. Think of it! a great building about a thousand feet long and five hundred feet wide, being crowded with Negro exhibits, and more space demanded, and the matter not half worked up, should settle for all time to come the ability of the black to run his own nation. Singular too, that the Negro department is attracting more attention than the national department with all of its gorgeousness and grandeur. For the reason, that nobody expected much from the Negro.

Dr. Smith's Book.

"Glimpses of Africa," is the title of a book now upon our table, of which Rev. Charles S. Smith, D. D., secretary of our Sunday School Department is the author. Owing to the multitude of letters and labors connected with trying to fix some African exhibits in the great exposition, now being held in the city, we have not been able to do more than to glance at its mechanical execution. Its illustrations are numerous and fine, its typography is clear and inviting to the reader. Indeed, the whole mechanism is a credit to the Sabbath school department. In size, it is about three hundred pages, large 8 mo. In its contents it is both descriptive and speculative. We believe, the doctor, however, intended to make it purely descriptive, but being a man, whose [illegible] they are, in the main, adverse to Africa and the African. He deserves much credit, however, for the adventure and sacrifice made, which have enabled him to write the book. We had the honor of writing the introduction, and did so, in the belief, that he would be true to his convictions, for we had not seen a page of the manuscript, and while we may differ as to our conclusions about Africa and the Africans, we indorse all we said in the introduction, and still spot him as a hero. We hope the book will have a large sale. For no young man or woman of our race can read it, without seeing a great field for usefulness and activity, as well as a wide theater for manhood, distinction and grand achievements. God never blundered, when he made Africa, and it is the only arena upon the face of the globe today, that offers any future to the sons and daughters of Ham.

IF DR. W. B. DERRICK should not be elected a Bishop at the next general conference, which from present indications, seems to be certain, he ought to be appointed a professor in Wilberforce University to teach church government and made to divide time with Payne Theological Seminary. We heard him deliver the ablest address upon church government in Windsor, Ont., a few weeks ago, we ever heard fall from the lips of man. Bishop Payne, with all of his knowledge of civil and ecclesiastical law notwithstanding. The bulk of our pastors do not understand church government. We are often made ashamed for some of our doctors of divinity blundering over church government; and if the pastors will not make that a subject of study and familiarity, we ought to have professors who will teach the science of church government to the lay young men and women of our schools. For among the laity, there is not more than one in a thousand, who have a remote idea of what their rights are, under our book of discipline. Ignorant and bull-headed pastors can jump up and expel them upon a mere tangent and they have no idea of how they can protect themselves or get redress, by appealing to the proper source or court and how to defend themselves before it.

REV. W. H. H. BUTLER, D. D., reached the Ontario conference, which was held at Windsor, commencing Aug. 28th, a day after it opened, and made such an eloquent and learned speech upon education on the evening of the same day, that next day the conference elected him a delegate to the general conference on the first ballot—certainly to the surprise of the bishop presiding. It was the most triumphant and unexpected promotion we ever witnessed. But the Dr. is a powerful man.

LYNCHINGS.

The actual count of the mob-murdered in this country amounted to 104 victims between March 1st and July 31st, and 33 more in the month of August, making the number of the lynch victims amount to 137 from March 1st to Sept. 1st. All, however, were not Negroes; yet the country is full of contemptible Negro asses to whom this counts nothing in comparison to the three miserable tramps who recently returned from Liberia. If the Negro is not cursed, he ought to be.

EDITOR OF VOICE OF MISSIONS COMPLIMENTED.

One of the most distinguished men of our race in this country, writes us the following, among other things, but we withhold his name as the letter is personal:

"You are the greatest Negro editor in America, if not in the world. The Voice of Missions is the livest and most instructive paper in the country. I do not agree, as a whole, with your African position, but I have yet to find the man who can rebut your arguments. But exclusive of that question, everything your pen touches, receives a masterful treatment. No other editor in your church approaches a comparison."

We confess to vanity enough to appreciate this compliment, because of the source from which it emanates, but we wish all of our patrons had the education and the ability to appreciate the worth of the VOICE OF MISSIONS as our distinguished friend. If they did, they would pay up better and not work our secretary nearly to death sending out dunning letters and postal cards. We must say, however, that our subscribers, as a general rule, are much better about their payments than they were some few years ago, as our secretary is such a yea, yea, and nay, nay lady, that those who do not pay she is bound to cut off, and she now about knows who is reliable and who is not. You other Negro editors stand aside now, for you see we are boss.

PROF. BOOKER T. WASHINGTON, President of the State Normal College at Tuskegee, Ala., whose clear, forcible, eloquent and terse speech before an immense throng of white and colored people at the opening of the great exposition will be found in another column of this issue. Few men could have been more happy in the points raised, and in the manner of their disposition. The circumstances surrounding the occasion required the brightest aspects in the sphere of possibility, and thus no reference was made to the lynchings and the enactments of cruel and revolting laws against our race in this country. And as the great professor adjudged it prudent and discreet to pass by those phases of our barbarous civilization, as well as the efforts being made to disfranchise the Negro in some of the States, we only wish he had deemed it impolitic to say: "The wisest among my race understand that the agitation of questions of social equality is the extremest folly." For if the professor means by the term "my race," the colored race of this country, some of them are certainly wise enough and understand the philosophy and genius of national sociology enough to know that social equality carries with it civil equality, political equality, financial equality, judicial equality, business equality and everything that involves unrestricted manhood, protection and happiness. And wherever social equality is denied by legislative enactments and judicial decrees, the sequel must be discrimination, proscription, injustice and degradation. If the enactment of laws in favor of equal rights is "artificial forcing," when they are in favor of the colored race, as the professor indicates, would not that artificiality be as just and honorable to the black man as laws forbidding them are just and honorable to the white man? But the professor goes further and practically pared for the exercise of all the privileges enjoyed by the whites. If his position be correct, then, as I understand him, we are not prepared for freedom, certainly we are not prepared for citizenship. But let our patrons read his speech and draw their own conclusions. However, Prof. Washington is a great man, he is doing a great work and it was a great occasion; and public speaking not being his profession, and the circumstances attending the occasion being unprecedented in many respects, it was no time to be offensive. We conclude by saying, "well done good and faithful servant." But next time please do not raise such a issue. For as long as the whites enforce equality in the price of railroad tickets, and in every other particular, where we are required to pay and do, and be punished, some of us will believe that equality should be carried to a finish. With all due respect to Prof. Washington personally, for we do respect him personally, he will have to live a long time, to undo the harm he has done our race. His remarks on social equality which is nothing more than civil equality, will be quoted by newspapers, magazines, periodicals, legislatures, congressmen, lawyers, judges and all grades of whites, to prove that the Negro race, is satisfied with being degraded, not that the Professor meant it, but such will be the construction given it by our civil and political enemies. How fortunate it would have been had he said nothing at all about social equality, as the other part of his great speech would have immortalized him.

DR. C. S. SMITH would render the A. M. E. church a great favor if he would get some of the distinguished men of the A. M. E. church to write a small catechism on connectional loyalty. Fidelity or faithfulness would possibly be better terms to be used in connection with the Christian church, as loyalty is a military term and has become a common expression in our church since the late war. But if the term loyalty will reach the end and develop in our membership a higher and stronger devotion to the church, let it be used. Thousands of our members belong to the church through a contingency of circumstances, and for the least provocation, they are ready to run off to some other church, and the next thing they are crawling back, having discovered their mistake. But they are, nevertheless, under suspicion by the faithful members the remainder of their lives, and are liable to be taunted at any moment by those who have never severed their membership. Dr. Smith would do well to offer a prize to whoever prepares the best catechism upon loyalty to our church, showing why it was organized, why it has been perpetuated, comparing it with other Methodist bodies, what our church has done for the elevation of the race, etc., etc.

HAS THE NEGRO NO SENSE OF HONOR?

"Bishop, we appear before you as a delegation, to ask for the removal of our pastor. He has ruined our church this year; he has made our hearts bleed; he is one of the worst men we ever saw, and is no more fit to enter the pulpit than any other person, who is corrupt in all of his ways. But we have not come to prefer charges against him, or to do him any harm. We are only here to ask you to remove him, and to give us a preacher who is fit to stand in the pulpit and that the people can have some respect for."

These are the words verbatim of a delegation that waited upon the chief editor of this paper, for we wrote them down at the time. But note, if you please, the dishonest and the unprincipled tone of this delegation. They admit that the preacher had ruined their church; that he was guilty of every kind of sin, yet all they wanted was to move him away from their church. In other words, we are willing for you to send him to another congregation, and let him tear that to pieces. We do not care how much devilment he does elsewhere; only take him away from us. And that is the spirit that largely dominates our race. Just since I am getting along, devil take everybody else. It is in our members. It is in our ministry; two-thirds of our presiding elders will dodge issues in the same way and recommend men to the bishops for appointments, whom they know ought to be located, suspended or expelled. It is the same unprincipled spirit that is causing so many northern colored people to be babbling against African emigration, and denouncing everything else proposed by southern colored men, who are worth a pinch of snuff, because they are out north, where they think their worthless carcasses are secure from the bloody lynchers. We have got to the point that we had rather have an ass bray, than to hear a northern colored man assume to advise us hear in the south, especially that class of coons, who ran away from the south, and have gone north. But returning to the subject, we have only to say, for a delegation or even a single man or woman to ask for the removal of a bad preacher to another church to simply get rid of him themselves, shows no honor, no principle, no Christianity, no race patriotism, and such persons are equally as corrupt as the preacher of whom they complain.

BLYDEN AND TURNER.

The anti-African emigrationists are having a jubilee at the present time over the presumption that the learned Dr. Blyden, who is at present in this country, has locked horns with Bishop Turner on the emigration question. We know the position of Dr. Blyden better than any man who is carping over the subject. We have talked with him for hours upon hours in Africa, and have tried to disabuse his mind touching the demerits of the American Negro toward self-government. The position of Dr. Blyden simply presented is this: that in one or two hundred years the American black man may think about returning to Africa. For the reason that the present generation is too deficient in judgment, common sense, race patriotism, respect for black, and those manhood and self-reliant qualities, which go to make up a people that could build up a respectable nation. In short, that the American Negro is too degraded by the effects of slavery and a desire to be white to compose a nation of self-respect, much less command the respect of mankind. Dr. Blyden, however, is too modest and gentlemanly to ventilate his inner convictions while the recipient of our hospitalities in this country, and if the Anti-African Negro nationalizationists are willing to make Dr. Blyden their hero, we are sure that Bishop Turner is willing. It only confirms Blyden's exalted opinion of them. Bishop Turner regards himself about as old as Dr. Blyden, and while he is as old as Dr. Blyden, and while, he is ough in the science of philology, yet he believes he is as extensively read in the rise and fall of nations and the development of peoples, as Dr. Blyden, or, rather, he has done as much reading in that direction in the last 44 years as Dr. Blyden, and as such claims the right to formulate his own opinions, both from his knowledge of the history of nations and the philosophy of history. Such being a fact, he is not deterred by the counter opinions of Dr. Blyden, and far less by the criticisms, abuse and, in some instances, the billingsgate of this young, fungus class, and some of these old fossils, who were in the slave pen when Bishop Turner was an officer in the army, trying to move heaven and earth to secure their freedom; for he was abused and berated as much for enlisting soldiers to fight for the freedom of his race as he is for advocating a condition that will secure manhood to their posterity. For certainly no one with an ounce of sense sees any manhood here for the Negro, where he is disfranchised by whole states, legislated into cattle boxes on the railroad trains and even denied a drink of water, as we were the other day when we attempted to take a drink at a water tank in Tennessee, simply because we were colored. But what is the use of trying to reason with this timberhead class, who are ever and anon trying to berate Africa and everything else that has any hope in it for the Negro in the future? When they do not write a line, make a speech, utter a sentence against the bloody lynchers who are mowing down the Negro daily with death and destruction. If they would utter a word in defense of our helpless people or propose a measure that meant their betterment, we could have some patience with them, but the bulk of them have no sense—they are all gab and gas and no do, and it would be a mercy for the rising youth if the bulk of that class were hung by the neck 'till they were dead, dead, dead.

WRECKS.

When one considers the vast number of human wrecks that strew the shores of life, one ceases to wonder that there are many who question if life is worth living. Of all wrecks, however, financial, moral, physical, the last is the most pitiful. For, where one has health, the goddess fortune may still be wooed, or the blemished character restored by a life of rectitude. But the unfortunate being with broken health must drag wearily through life, unable to taste its pleasures or enjoy its comforts. Occasionally a victim of disease, who has borne a burden of pain and suffering for years is enabled, through what almost appears to be a miracle, to throw it off. What a tide of joy must surge over the man who, like George Russell whose story was told in last month's *Voice*, under the heading, "Once Wrecked," recovers health and the ability to enjoy life!

Mr. Russell's story is so remarkable that it will bear rehearsal. In 1888 he had an attack of typhoid fever, which left him broken in health, yet able to attend to his business a portion of the time. He was taken in the summer of 1894 with a severe attack of rheumatism, from which he suffered untold agonies. He could get no rest day or night; could hardly eat or sleep. He had to crawl in and out of the house. Hope of ever getting better deserted him, and he thought that he could not even hope to live more than a few months. He had been under the care of six different physicians during his illness and had tried all sorts of remedies recommended for the cure of rheumatism, but all to no purpose. A friend called upon him one day and mentioned a remedy which had been highly praised in a paper which she showed him. This was Dr. Williams' Pink Pills for Pale People. Mr. Russell was skeptical, but thinking it the only chance left him, concluded to try the pills. He did so and commenced to get better from the first. When he had taken six boxes he was a well man. His weight increased from 121 to 160 pounds. He says: "I can run, jump, hop and skip equal to a sixteen-year-old boy."

Dr. Williams' Pink Pills cure all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill that flesh is heir to. These pills are also a specific for the troubles peculiar to females, such as suppressions, all forms of weakness, chronic constipation, bearing down pains, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry, overwork or excesses of whatever nature.

COLORED METHODISTS' CONGRESS.

In another column will be seen a program for the congress of the Colored Methodist Episcopal Church, which will be held in Atlanta, November 14th, in connection with the great exposition going on in this city. Our sister church deserves the highest commendation for taking a step that will aid Christianity and give character and prestige to the race. Let the colored Methodists in all their varied branches honor themselves, as well as grace the congress with their presence. Let the ministry and members of the A. M. E. Church, A. M. E. Zion Church, Union Methodist Church, Colored Protestant Methodist Church, colored members of the M. E. Church, and every colored son and daughter of the immortal Wesley, swell the attending ranks. Whatever criminations and recriminations once existed between the Colored M. E. Church and the other branches of Negro Methodists, have long since ended. They are just as racial, and as true to Negro manhood to-day, as any of us, civilly, politically, socially and in every particular; and some of their bishops have more race sense than some other bishops of another church, according to our way of thinking. Say, why cannot the A. M. E. Church and C. M. E. Church effect an organic union? All the reasons that might ever have existed as a bar to our unity have disappeared. We have become hopeless in affecting a union with the A. M. E. Z. church. They insist upon our dropping *African* from our church title, and we insist upon their dropping *Zion*, and neither will do it. The bulk of the ministry in our church will oppose *African* and *Zion*, as we pretended to agree upon at our last general conferences. But it is all a farce. It will never amount to anything, and we had as well drop it for this generation. Moreover, there are several churches, if reports be true, in Washington, Maryland, Pennsylvania, New York and elsewhere, in both connections, who are preparing to inaugurate a rebellion if such a unity should be proclaimed and acted upon. But with the C. M. E. church we would have none of that devil—not [illegible] loyal to the powers that be and more would thank God for the opportunity of being again united. Who will express an opinion upon it? THE VOICE OF MISSIONS is at your disposal, limited as our space may be.

Opening the A. M. E. Church in Monrovia, Liberia, Aug. 4th, 1895.

BY DR. WILLIAM H. HEARD.

The A. M. E. church again unfolded her banner in the capital city of the Republic on Sunday, Aug. 4th, 1895. We had secured the hall of the House of Representatives through the kindness of Comptroller Andrews. Sunday came and the rain fell in torrents, but at the hour of 10:30 Elder Ridgel, Mrs. Ridgel, Dr. Heard and the family went to the place above mentioned. The people came in one by one until the hall was partially filled—Dr. Heard preached. His subject was "The Spiritual Warfare and Weapons." The services were appreciated by those present. We announced services again for 3 p. m. and preaching by Presiding Elder Ridgel. Long before the hour, chairs had been brought in until every foot of space was taken. The people stood in the aisles, doors and yard. Elder Ridgel preached. His subject was the "Christian Church as a Factor in Civilizing the Heathen."

The sermon was delivered with much pathos and all enjoyed it. I have not heard a sermon for many months that was so full of instruction and gospel meat. We all rejoiced in the love of God.

We begin anew the work that started here in 1824—seventy-one years ago—but failed then because the church in America failed to nourish it. For many years the A. M. E. church was here, but the building rotted and fell and the members were too poor to build, so they scattered—some to one church and some to another.

Elder Flegler revived the work on the Saint Paul's river; elder Hagan and Campbell at Bassa, and how the work has spread! Elders Ridgel and Heard will establish the work at Monrovia. Oh, if our sisters could only spend one Sunday here and see the thousands of heathens, with no place of worship they would not sleep until we had a place of worship here. Who will father an organ fund? Organs are attractive. The natives are great lovers of music. I will get the organ; let somebody raise an organ fund of $150, and send me. If many of our young men were here, they could do great services for themselves and their race. We could employ three men now and they would not starve. If they could teach, they would find sufficient income to give a comfortable living.

We are almost alone here. Only Bishop Turner has contributed one cent to the work here. This comes mostly from the missionary department at New York through our secretary, Dr. Derrick. The Ladies' Mite Society has not contributed one cent for Liberia yet. They talk loudly about "Redeeming Africa," and are only looking after Sierra Leone and English colony where the state church is more than one hundred years old. It is hoary and all other churches bow to its modes and customs. There are less people in this colony than in the city of Wilmington, Delaware. "*Come over and help us.*" We are in earnest. The church is received with enthusiasm; we need help to make it a mighty factor; we have started here and by God's help we will hold the fort.

WOMEN cherish fashion because it renews them.

Does the Lord's Prayer Include Every Need?

[Read before the Sunday School convention of the Oklahoma district, August 8th, 1895, by Miss Ellen D. Gorham, of Winneview, O. T.]

DOES THE LORD'S PRAYER INCLUDE EVERY NEED?

The question is asked, "Does the Lord's Prayer Include Every Need?"

That the Lord's prayer *does* include *every need*, may be shown in the following:

"As Jesus was teaching his disciples in a certain place, when he had finished, one of them said, 'Lord teach us to pray.' Christ, knowing that he had left his heavenly home, took upon himself the nature of man, knowing that he had passed through the same trials, felt the same burdens, and in every respect, had suffered as they had—looked upon them with much sympathy and doubtless knew from experience their needs. For had He not suffered thus, that He might be prepared to understand their nature and various needs?

Therefore, in answer to their request and in accordance to their needs, He taught as a model what we call the Lord's Prayer, which is:

"Our Father which art in heaven, hallowed by thy name, thy kingdom come; thy will be done, in earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil, for Thine is the kingdom and the power and the glory, forever, amen.

This is a very simple prayer, one which a child cannot misunderstand, and yet there is enough in it to provide for every need of every man in every sphere of life.

Here the question may be asked—What are the needs of man? some one has well said that "man wants but little here below, nor wants that little long." However there are six needs included in this prayer.

The introduction (Our Father which art in Heaven) is the most essential need; because we must necessarily have a father to which we may carry our needs; then we feel assured of being heard.

God is our Father because He created us, and as His children we receive His blessings.

There is also a confidence existing between father and child, this leads us to bring without fear every sorrow, care and need. For, saith the Lord, "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven to give good things to them that ask him."

Who then does not feel the need of such a Friend and Father as this?

Our first petition is "Hallowed be Thy name." In this petition we pray that God would enable us and others to glorify Him in all whereby He maketh Himself known. The fact that God is our Creator should lead us to hallow His name. To hallow His name is to treat it as sacred, and with the greatest reverence. Thus we glorify it. This indeed is a great need, for the chief end of man is to glorify God.

"Thy kingdom come" is the second petition. We, as the fallen race of Adam, need the advancement of Christ's kingdom. We pray here that the kingdom of Satan be destroyed; that of grace advanced, ourselves and others brought into it and kept.

"Thy will be done on earth as it is in heaven" is the third petition. Here we pray that God by His grace would make us able and willing to know and obey His holy will. God, with His supreme knowledge, can see far into the future, and not willing that His children be left alone to find their way, leads them, if they will submit to his will. To submit to the will of God, sometimes seems so hard, notwithstanding it is always to our greatest interest.

How often we make plans and strive so hard to accomplish them, when God knowing that they are not best, makes known through some agency his will, which often entirely brings ours to naught. But after all we have that confidence which makes us to know that we have been led aright.

"Give us this day our daily bread," is the fourth petition. Here we pray that God will give us a sufficient portion of the good things of this life. Daily food is needed to sustain the body and give to it the due amount of strength and vigor. Christ knew it, therefore He provided a means whereby we might ask and obtain it. It is indeed a great blessing and privilege to carry our *daily* needs to the Father. "Forgive us our debts as we forgive our debtors" is the fifth petition. Here we pray that "God, for Christ's sake, would freely pardon us of all our sins." Forgiveness of sins is the most pressing necessity of mankind, for our future happiness depends upon it. Two needs are included in this petition. The one refers to our asking for pardon, while the other to the duty performed before we are pardoned. The clause "as we forgive our debtors," implies that we ask to be forgiven to the same degree in which we forgive others. "For if ye forgive men their trespasses your heavenly father will forgive you." But if you forgive men not their trespasses, neither will your Father forgive your trespasses. Our last petition is, "lead us not into temptation, but deliver us from evil." We pray here that God would either keep us from being tempted or deliver us when tempted. Temptations are numerous, and we never know when or in just what form they are coming; but this we know that they always prove stronger. Each victory will help us some other to win. God does not tempt us to sin, but temptations mean also a trial of faith, as Job was tried. It may have been possibly a trial of Christ's faith when he was tempted in the wilderness. So may we, like Christ, withstand them by trusting in God as our deliverer.

"For thine is the kingdom and the power and the glory forever. Amen."—is the conclusion of the Lord's prayer. Here we are taught to take encouragement in prayer from God only, and in our prayers to praise Him ascribing to Him kingdom, power and glory. In assurance to be heard, we say amen or let it be so, therefore,

With a Father from all blessings flow,
A deliverer who is ever ready to hear one in distress;
One who provides for temporal and spiritual blessings.

And last the assurance of resting with God after death; in these we are provided every need, and they are included in the Lord's prayer.

WHO partakes in another's joys is a more humane character than he who partakes in his griefs.

The Hope District Conference, Sunday School and Mite Missionary Conventions.

BY REV. W. T. POPE.

The Hope District Conference, Sunday school and Mite Missionary Convention is a thing of the past. We had a pleasant session. The clerical attendance was good, with a fair turnout of lay delegates.

The session was harmonious and the work of the conference was very edifying to preachers and people, especially that portion touching on missions and education.

Able and interesting speeches were made by Rev. A. J. Williams, of Prescott; O. L. Coleman, of Jaka Jones; W. T. Pope, of Mendenhall; W. B. Webster, of Cravens, and others, on education and missions. Rev. W. H. Jones, presiding elder, was in the chair and met his responsibilities with becoming fidelity to duty. Rev. Jones is a young man, and is serving his second year as presiding elder. He has done a herculean work since taking charge of this district. Courtesy and Christian treatment has endeared him to the hearts of the ministers associated with him on his district. By persistent and untiring efforts he has nearly doubled his district numerically. His educational money this year quadruples that of last year.

Rev. W. T. Pope was elected secretary and reporter to V. of M., and Rev. W. T. Franklin to Christian Recorder.

We had some fine preaching. Revs. Hatly, C. J. Pipkin, Pope, Franklin, Williams and Thornton honored the pulpit and delighted the people.

Hours of solemn prayer and consecration to God and his work were observed throughout the session.

Reports show the district to be on the upgrade. Sunday schools and Mite Missionary societies are in good working shape throughout the district.

Resolutions of appreciation and confidence were offered to Bishop H. M. Turner; appreciation of his unselfish and untiring efforts for the Negro race; confidence in the propositions he has advanced to gain for his race recognition, if not here then in Africa.

Mendenhall, Ark.

The Choir Should Have Manners.

At Hamilton, Ont., Canada, a few weeks ago, we were opening the services for the purpose of trying to preach, and the choir being immediately in our rear, kept up such a fanning, and for a little while whispering and turning over leaves in their song books, in time of prayer that we were unable to proceed. We halted upon our knees, looked around at the choir lifted our hands and waved it for silence as every one was sitting down with their eyes open, and every one saw the wave for silence. Some halted a little, but one Mattie Brumley, which we were told was her name, fanned the harder and increased the noise. Finding we could get no order unless we prayed in confusion, we arose and told the congregation to do the same. A few more verses were sung and we asked the pastor Rev. W. P. Bradley to pray, which he did with a little better order in the choir. The Brumley fan still waving, but not so vigorously. It is time that these choirs should be taught some manners, some respect for God and his church, or be given an application of brogan boots. For some of these choirs have done more to kill the spirituality of the churches, than old Nick himself, and when they are brought forward in the face of the congregation, to sit and fan, whisper, laugh, turn over leaves of their books with a rattle and act in many instances like idiots, while the preacher is upon his knees, addressing a throne of Grace, is not only a shame but it is spiritual death to the members. When we were pastor of churches, and our choir saw us kneel, they knelt, and those who could not kneel we ordered to leave the choir. For the choir is not under the trustees, stewards, the official board or even the congregation—the choir is absolutely and alone under the pastor, who has the right to organize them and to dismiss them the moment they cease to obey his orders. And when the choir is unmannerly and rude, it shows that the pastor, is or that he has not the sense and courage to take hold of them and bring them to terms or dismiss them and raise his own tunes, which he has a right to do, choir or no choir.

Resolutions On Rev. Adam Jackson, P. E.

To the Chairman and Convention of the Yazoo District, Greeting:

Whereas, The service rendered by Rev. A. Jackson, P. E., of the Yazoo District, has been so generally satisfactory;

And whereas, He is known as the onliest pioneer of his time that is yet alive;

And whereas, His twenty-nine years of active service in the A. M. E. Church without a single day's intermission has been to build and establish said church, both in this and other states;

And whereas, Being the only minister now living in the state who dared to hazard their lives in traveling, who often meet the hazardous scenes of the dangerous influence of the time of his early ministerial career.

Whereas, His travels were large, organizing churches and licensing preachers during the years of 1866, '67, '68 and '69, who has ever stood unflinchingly at his post with God for his guide and fearing no danger.

Therefore, we, the members of the Sunday school convention and quarterly conferences of the Yazoo district do hereby express our highest appreciation of his fatherly counsel, his impartial ruling and judicious administration in all questions of law and matters of misunderstanding or confusion.

Therefore, we do earnestly invoke the blessing of the great head of the church upon him and pray, strong may be his strength, mighty may be his power, venerable may he stand and long may he live to bless, honor and serve the church, race and people, until ignorance shall flee before the influence of his intelligent light, until the entire race and church can say thank God *populi vox dei*.

Yours,
T. W. HOLMES.

THE LIBERIA GAZETTE,

Published at Monrovia, Liberia, West Africa, price $2 a year. Rev. A. L. Ridgel, P. E., assistant editor, presents a new appearance in its reading matter. The July and August issues are full of information. Let the people subscribe and read a live African paper. Address Liberia Gazette, Monrovia, Liberia, W. Africa. tf

Home Distilled Water.

Buy a private still—not a whisky still, but a machine to make pure water for home consumption. This is the latest fad. You can purchase such a machine for a few dollars, and it runs itself. All you have to do is to clean it out once in a couple of weeks.

Just now epidemics of typhoid are frightening people all over the country. Its sole cause is bad water. Polluted drink is likewise accountable for malaria, the germs of which find their way from the stomach into the blood, where they feed on the red corpuscles. Public recognition of these facts has brought a rapidly increasing demand for distilled water.

The household still is inexpensive. Water from the city main passes into a reservoir, in which it cannot rise above a certain limit. There it is submitted to a process of distillation, that goes on all the time, the necessary heat being furnished by a single gas jet. The contrivance is wholly automatic.

The body of an average man contains forty-six quarts, or ninety-six pounds, of water. He drinks every day thirty-seven ounces and eats thirty-five ounces of water. Of course foods commonly hold a large percentage of water. The bones of this individual are nearly one-fourth water; his brain, muscles, lungs and heart are three-fourths water, and his blood is more than four-fifths water. Evidently water is of sufficient importance to the human system to be worthy of serious consideration. The risk of germ poisoning from this substance is greater than the danger from all other things taken in the body combined.

A Trip to the Moon.

A voyage to the moon is the latest project which is seriously put forward as the crowning point of the Paris exhibition of 1900. M. Mantois, its author, does not propose to carry passengers to the lunar regions in an aerial car, but he expects to bring down the moon to the reach of the people whose vision extends, say, six miles from the earth. The plan is to construct a telescope nearly 200 feet in length. The objective glass will have a diameter of something over four feet three inches, the largest in the world. The colossal tube will be placed horizontally, and the image of the moon will be reflected by what is termed a mirror plane, six feet in diameter and fifteen inches thick.

He Was Absent-Minded.

An absent-minded young preacher in New England, wishing to address the young ladies of his congregation after the morning services, remarked from the pulpit that he would be very glad if the female brethren of the congregation would remain after they had gone home. He was almost as badly mixed, the narrator of this says, as another preacher, who, after describing a pathetic scene he had witnessed, added, huskily:

"I tell you, brothers, there was hardly a dry tear in the house."

Misnomer.

"What do you think of Mile Julie's character dance?"

"Character dance?"

"Yes."

"Is that what it's called?"

"Yes. Why not?"

"Well, some of the figures gave me the idea that both she and the dance lacked character."—Chicago Post.

Small Fry Swindlers.

Some of the meanest of these are they who seek to trade upon and make capital out of the reputation of the greatest of American tonics, Hostetter's Stomach Bitters, by imitating its outward guise. Reputable druggists, however, will never foist upon you as genuine spurious imitations of or substitute for this sovereign remedy for malaria, rheumatism, dyspepsia, constipation, liver complaint and nervousness. Demand, and if the dealer be honest, you will get the genuine article.

Leave the world without regret, for it hardly contains a single good listener.

Dr. Kilmer's SWAMP-ROOT cures all Kidney and Bladder troubles. Pamphlet and Consultation free. Laboratory Binghamton, N. Y.

Just as you are pleased at finding faults, you are displeased at finding perfections.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials free. Address

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c

Mission Work as a Study in Our Colleges

BY REV. H. A. GRANT.

EDITOR VOICE OF MISSIONS:—Ministers and missions! What a conjunction of terms! Ministers, how weighty their obligations! Missions, how fraught with the mightiest consequences! Is it not lamentable that students for the ministry are not more instructed upon the all-important subject of missions? In what theological seminary does this hold even a subordinate place in the course of study, or the classroom exercise? Were it not well, among other provisions, to establish a mission professorship, or a chair on "soul-saving?" Do we not deem it all-important that ministers, and those who are preparing to be ministers, should be mission men? I mean, men who understand the subject of missions, who enter into it with a warm and decided interest; (men like Bishops Turner, Arnett, Wayman, Tanner, Lee, Grant, Handy, Gaines, Salter, Drs. H. T. Johnson, W. B. Derrick, C. S. Smith, J. C. Embry, C. T. Shaffer, C. Asbury, P. E., W. H. Brown, P. E., and members of the Board of managers of the Home and Foreign Missionary Department, D. S. Bently, D. T. Callman, R. Tanner, W. S. Lowry, B. Ransom, B. D., and others), and whose preaching and influence in all respects shall be adapted to promote missions. To cherish the spirit of missions, then, in our theological seminaries, is the direct way to multiply real missionary ministers. Precisely at this point is to be found a radical defect. The evil often lies in the process of training. In the absorbing attention given to the science of theology, that which should be the chief aim in all ministerial preparation is comparatively lost sight of; and the young preachers do not enter upon their work with the genuine spirit of missions. They are skilled, maybe, in sermon writing and in the niceties of metaphysical and theological distinctions, but they are not skilled in the worth of missions, if, indeed, they have any right appreciation of this as their work. We earnestly commend the thought to the leaders of the "Lord's hosts." If any one thing, more than in others the proverb, "Like priest like people," holds true, it is in respect to missions. Rarely, perhaps never, is the standard of missions in a church higher than that of its ministry, while the fruitage of a lifeless missionary ministry is almost invariably a dead, lukewarm church. On the other hand, it is a rare fact to find a "dead church" under a living missionary ministry. Look at all those missions whose record gilds the page of the history of the church of God with its brightest glory. Were not the ministry the first to receive the hallowed quickening in every instance? Was not Pentecost preceded by a baptism of fire on the Apostles? Did not the reformation owe its existence to the spiritual power of Luther in Germany and Zwingle in Switzerland? So in America and Great Britain. Edwards and Tennet, Wesley and Whitfield, our own immortal Allen and Morris Brown, Waters and Quinn, Nazreth and Payne, Wayman and Campbell, Shorter and Ward, Brown and Turner, Dickerson and Cain, Disney and Gaines, Arnett and Tanner, Grant and Lee, Salter and Handy and many others of the A. M. E. church were the first to be filled with quickening power. And thus it has continued until Ridgel and Heard, the "Woman's Mite Missionary Society" of the third Episcopal district led on by Mrs. Gracie P. Offer are in line with every true missionary of the Lord Jesus Christ. How evident, therefore, the fact that it is not the getting of men for the ministry that is the question now; nor is it how may we secure learned, able, eloquent, polished, educated men?' These are very needful matters, but they are of the second grade. The question now is, or ought to be, how may we secure men full of the Holy Ghost and of faith? How may, or rather shall we bring forward a great army of soul-savers? It is high time that a different standard and different balances come into use—the standard—not of literature and eloquence, but of the apostles, the balances of the sanctuary. What an impressive lesson, too, does this teach us who are now the ministers of Christ. If the pulpit first receives, and then conveys, the quickening flame, is not an inert knowledge of our missionary work in the church largely due to ourselves. We cannot shun responsibility. It always goes with privilege, with leadership. Responsibility is measured by opportunity. "God holds every man accountable, in the language, or using the words of Bishop H. M. Turner, L. L. D., D. C. L., for the use he makes of the power committed to his trust, and if one fails of fulfilling his obligations, he must answer both that failure and for all the evil ensuing therefrom." Surely, then, the thought of our responsibility is enough to make us tremble! For with us is lodged a measureless power of good or evil. Just here the question is in place, do we not often attempt to shirk responsibility by casting it upon God? Thus Bishop Turner said: "The language we have been accustomed to adopt is this; we must use the means, and leave the event to God; we can do no more than employ the means, this is our duty, and having done this we must entrust the rest to Him who is the disposer of all things. Now such language sounds well, for it seems to be an acknowledgment of our nothingness, and to savor of submission to God's sovereignty; but is is often only sound. It has not really any substance in it, though there is truth stamped on the face of it, there is falsehood at the root of it. For it is only an attempt to cover our indolence. It is a way we have of blinking responsibility." We may be altogether too resigned in seeing no missionary work done. Our orthodoxy may be a shield for our inactivity. Instead of acquiescing in the low state of missionary work, it were better if, like the good late Bishop Payne, we were in a "constant fever" over it. Do we know a prayerfulness like that of Luther, who once said, "I have so much business to do today that I shall not be able to get through it with less than three hours' prayer." I remember the words of Bishop B. W. Arnett, D. D., some years ago when I was stationed at Brown Chapel, Alleghany City, Pa. The bishop preached to us one night from these words, "Run, speak to this young man." Before closing his sermon he said: "Let us admit it: if we who are ministers were nearer right, the churches and the world would be nearer right. If we were properly revived the people around us would not long remain dull as to the claims of missions. With a fervent state in our own mind, how full of unction will be our prayers, how deep the sincerity of our exhortations, how earnest and powerful the pleadings of our sermons for the cause of missions. But in the absence of this all our effort will be empty and vain." O, let us take heed to these things. Let the startling language of John Owen ring in our ears: "He that would go down to the pit in peace, let him obtain a great repute for religion; let him preach and labor to make others better than he is himself, and in the meantime neglect to humble his heart, to walk with God in a manifest holiness and usefulness." And equally startling are the words of Swinnock: "It is a doleful thing to fall into hell from under the pulpit; but, O, how dreadful a thing to drop thither out of the pulpit!" Nor let us attempt to shun our responsibility for the cause of missions. Again we say, if the churches are not properly instructed and revived in missionary work, it is largely our fault, and what a thought, that we are chargeable with the absence of missionary effort and achievement!—that because we do not act, no missionary work commences! Who is expected to be first in the cause of missions if not ourselves? Whose duty is it to lead the way but ours? God forbid that we lack either the requisite courage or consecration! God forbid that the blood of the impenitent and the failure to do our part for the redemption of Africa be found on our garments.

Bellefonte, Pa.

Rev. Thos. W. Henderson, D. D., for Missionary Secretary.

BY A. L. RIDGEL, P. E.

VOICE OF MISSIONS:

Since the "gods" have decreed that Dr. Derrick shall be made a bishop at the next general conference, we have been carefully searching for a suitable man for missionary secretary. After a long hunt we have fell upon Dr. T. W. Henderson, of the Indiana conference. Dr. Henderson needs no introduction to our church; for years he has been conspicuous among the great men of the African M. E. church.

Perhaps no man in our connection has won more laurels in the pastorate than Dr. T. W. Henderson. In Kansas, St. Louis, Chicago, Indianapolis and elsewhere he swept things before him. As revivalist, financier and organizer, Dr. Henderson takes first rank. As a preacher he is clear, logical and magnetic. As an orator he can hold his own anywhere. Best of all, Dr. Henderson is an honest, Christian gentleman, whose heart beats warm for his more unfortunate brethren. He would sympathize with our poor missionaries, both at home and abroad; he would rally the church for missions as but few men can do. Again, Dr. Henderson would not consume the missionary income so largely at home, but would use economy, that God and the church might be exalted in foreign lands. He would give new life and impetus to the missionary cause throughout the connection. Dr. Henderson is no public slanderer and traducer of his brethren, but he is a clean man; a business man; and a converted man, that would strengthen his brethren. He has a wonderful experience in church work—church extension. He would bring to the department experience, honesty, push, economy, learning, and moral tone. His wife we learn is also a noble Christian lady, that would render her great husband, material aid, in the cause of missions. Our poor missionaries in Africa, the West Indies, South America, and elsewhere could reach Dr. Henderson; he would be a father to them; his heart would beat warm for them, for he knows what it is, to be a missionary. Dr. Henderson would also bring business and confidence to the department of missions; he would tear into flinders that narrowness that has for some years characterized the church, despite the herculean efforts of Bishop Turner.

Dr. Thos. W. Henderson possesses all the elements of a great man, a great leader, a great organizer and a great orator.

Let the next general conference elect Dr. Thos. W. Henderson missionary secretary, and we assure a new and brighter day for that now struggling department. It is not our desire, nor the object of this letter, to cast any reflection upon Dr. W. B. Derrick, for he has evidently done all he could to make his department a success.

Bishop Turner has done more to enliven, strengthen and dignify it than any man in the church. I tremble when I think of his separation from that work for which he has sacrificed so much. He has created sympathy on three continents—America, Europe and Africa, for the missionary department. Amid storms of persecutions, criticisms and assaults he has remained true to his church, his God and his race.

Now, let us have the valiant, invincible, noble hearted and scholarly Dr. Thos. W. Henderson to succeed the fluent Dr. W. B. Derrick.

It would appear from the indications of the press that Dr. Henderson will be a candidate before the General Conference for the editorship of the Christian Recorder, and we are certain he would be as powerful there as he would be as secretary of missions. For he would write something about missions sometimes, we are sure, and he would help the great cause of missions by encouraging the missionaries and rebuking the negligence of the church at home, which has not been the case for many years. But we hope he will succeed the eloquent Dr. Derrick.

Officers of the Women's Foreign Missionary Society of the 12th Episcopal District.

President, Mrs. Dora A. Cottman, Grands Rapids, Mich.

Vice President, Mrs. S. A. Collins, 11 E. Huron street, Ann Arbor, Mich.

Secretary, Miss Estelle M. Alexander, 643 Antoine street, Detroit, Mich.

Recording Secretary, Miss Luella E. Jacobs, 218 Franklin street, Jackson, Mich.

Assistant Secretary, Miss M. Lancaster, 85 Illinois street, Detroit, Mich.

Treasurer, Mrs. E. T. Alexander, 643 Antoine street, Detroit, Mich.

Executive Committee, Mrs. G. T. Thurman, Mrs. D. A. Cottman, Mrs. Sarah Collins, Mrs. E. T. Alexander, Mrs. E. A. Henderson, 643 Beaubien street, Detroit, Mich.; Mrs. Jennie Martin, 641 Cass avenue, Detroit, Mich.; Mrs. P. V. Wright, 312 9th street, Flint, Mich.

Rev. Mrs. G. T. Thurman, lecturer and missionary organiser. (tf)

A RELIGIOUS CONGRESS

Of the Colored Methodist Episcopal Church in America, to be Held in Atlanta, Ga., Nov. 14 h, 1895.

Bishop Holsey has been authorized to prepare program and manage the conference. It is the design to make the congress a memorable occasion as a religious gathering in which the piety, brain and learning of the Colored Methodist Episcopal Church in America will be in consultation upon those spiritual and material questions that effect the vital interest of the church and race.

Also, it is designed to have the proceedings of the congress, with the written papers and speeches, put into book form, as permanent literature of the church, and as the intellectual product of the first quarter centennial of its organized existence.

All ministers and official laymen, who may be present, are members of the congress as well as those who will read papers.

A cordial invitation is extended to the members and friends of the church to be present during the meeting, at the great exposition in Atlanta.

PROGRAM.

Bishop Holsey, chairman.

The congress will begin at 9 o'clock a. m., Nov. 14th, 1895.

Singing by Bishop Beebe.

Prayer by Bishop Lane.

Scripture reading by Bishop Williams.

Singing by Bishop Cottrell.

Opening sermon by Bishop Holsey.

Welcome address by Rev. J. W. Harris.

Response by Rev. Lee O'Neal.

Response by Mrs. A. D. Carey.

Elect secretaries.

PAPERS, SPEECHES AND CRITICISMS.

1. "Methodism As It Is; Its Place in Society"—Bishop Beebe.
2. "The Influence of Methodism Upon the Moral and Civil Status of the Negro Race"—Bishop Lane.
3. "The Origin and Place of Religion in Civilization"—Bishop Holsey.
4. "Christianity As a Reformation Force in Society"—Bishop Williams.
5. "The Character and Influence of the Negro Pulpit"—Bishop Cottrell.
6. "The Cause of the Origin and Growth of The Colored Methodist Episcopal church in America"—Rev. F. M. Hamilton, M. D.
7. "Methodism as a Factor in Education, and the Influence of its Literature in Society"—Rev. C. H. Phillips, D. D.
8. "Church Government and Methodist Polity"—Rev. R. T. Brown, M. D.
9. "What Methodism Owes to Women"—Miss Fannie B. Blount.
10. "The History and use of Methodist Publishing Interest"—Rev. I. H. Anderson.
11. "Dogmatic and Pastoral Theology"—Rev. G. A Thomas.
12. "The Elements in Society that Retard the Moral, Social, and Intellectual Development of the Negro Race"—Rev. H. Seb Doyle.
13. "Womans Work in the church"—Miss E. M. Carter.
14. "What Relation Should the Colored Methodist Episcopal Church in America Sustain to the Temperance Cause?"—Rev. C. W. Lane.
15. "The Poetical Genius of the Negro Race"—Prof. Solomon G. Brown, Ph. D.
16. "Negro Education and the M. E. Church South"—Rev. G. W. Walker, D. D., President Paine Institute.
17. "The Work of Southern Religious Bodies in Negro Christianization"—Rev. T. F. Sanders, D. D., President of Lane College.
18. "The Doctrines of Methodism"—Rev. I. S. Person.
19. "Is the Unification of all Negro Methodisms Desirable?"—Rev. A. R. Calhoun.
20. "What are the Best Methods of Obtaining an Efficient Pastorate?"—Rev. H. Bullock.
21. "The Sunday School; its Relation to the Church and its Influence on Social Life"—Rev. J. C. Waters, D. D.
22. "Place and Power of the Lay Element in Methodism"—Rev. H. W. Madison.
23. "The Pulpit and Politics"—Rev. R. E. Hart.
24. "The Moral, Social and Religious Effect of Woman's Leadership as Teachers and Preachers"—Rev. R. A. Carter.
25. "Foreign and Domestic Missions"—Rev. J. M. Rivers.
26. "The Sunday School Teacher"—Miss Julia A. Patterson.
27. "The Influence of Methodist Ministers as College Professors"—Rev. G. L. Tyus, president Haygood Seminary.
28. "The Use and Power of the Religious Press in Society"—Rev. M. F. Jamison.
29. "How to Reach the Masses or the Non-Church Goers"—Rev. G. C. Taylor.
30. "The Four Cardinals of Christian Life; Heart Conversion, Assured Experience and Sanctification"—Rev. N. F. Haygood.
31. "Science and Christianity"—Rev. G. W. Stewart.
32. "The Itinerent System as an Agency in Methodism"—Rev. A. K. Hawkins.
33. "The Attitude of the Papacy and the Negro Race"—Rev. E. W. Moseley.
34. "Evolution as Understood by Methodists"—Rev. O. T. Womack.
35. "Material, Intellectual and Moral Advancement of the Negro Race"—Rev. G. W. F. Phillips.
36. "Africa as a Missionary Field for the Colored Methodist Episcopal Church in America"—Rev. A. J. Cobb.
37. "Woman as Leader and Worker in the Temperance Cause"—Mrs. Anna L. Beasley.
38. "Higher Education of Woman as a Moral Force in Society"—Miss B. E. Postell.
39. "Religious Training of Children"—Mrs. I. H. Anderson.
40. "What the World Owes to Protestantism"—Rev. R. K. Harris.
41. "What the Bible has Wrought for the Negro Race"—Prof. J. E. Riley.
42. "Religious Proclivities and Possibilities of the Negro Race"—Rev. A. J. Stinson, D. D.
43. "Should the Church Deal with Prohibition as a Political Question?"—Rev. R. T. White.
44. "The March of the Colored Methodist Episcopal Church in America for the First Quarter Centennial" Rev. R. H. King.

COMMITTEE ON PROGRAMME.

2t

MAJOR GENERAL R. A. SHERMAN, of Liberia, died in Liverpool, Eng., Aug. 6th. As our paper is set up and ready for press, we will notice this great man in our next issue.

REV. A. L. RIDGEL writes that over one hundred members have joined our church in Liberia in five weeks after the close of our last annual conference.

Letter from South America.

The following letter from R. Augustus Butler, of Demerara, S. A., speaks for itself. Such letters are painful, and especially in the face of the absolute indifference which prevails among the great bulk of our ministry. Unless the next general conference takes action in behalf of our foreign missions and puts our missionary operations on a firm and active basis, we had as well stop tampering with foreign fields, and the moment we do, God will withdraw protection from our church at home, and the A. M. E. church will be the arena of strife, contention and blight. We have no conception of "Go unto all the world and preach the gospel," apparently:

TUSCHEN HOUSE, WEST COAST, DEMERARA, SOUTH AMERICA, August 20th, 1895.

REV. H. M. TURNER, D. D.:

Dear Bishop: It is a long time since I communicated with you, not because I had nothing worth writing, but I did not like to trouble you by complaining of my wants and needs; hence I have remained silent.

But finding things have grown worse and seeing no way of holding out longer, single-handed, against the force of circumstances with which I have to contend, appeal to you now. Owing to the depressed state of the times, keenly felt in the colony, the followers and friends of the mission, though willing, are unable to help me. This being the case, I must yield to the monster want, which stares me in the face daily.

Notwithstanding these things are so, to give up the field and abandon the mission is repulsive to my mind and will cast great reflection on the mother church. But unless means are forthcoming and without delay, the mission *must*, after all I have done to keep it up, fall through.

My condition at present is worse than it was before, from the fact my wife and three daughters are with me. Having them to support, house rent to pay, my personal wants to supply and the chapel, half finished, to be completed, are enough to drive me mad. Had it not been for the grace of God, I know not what would befall me. But I am glad to say, amid all my troubles and difficulties, I calmly trust in God and shout:—

"Behind a frowning Providence
He hides a smiling face."

There is one way only of which I am aware now whereby I can to some extent overcome my difficulties and save the mission from ruin until I receive aid from the parent church that is to be ordained. I would most certainly fare better and demand greater respect from those who are in a position to assist me outside our church circles.

This being the case, a few gentlemen not in connection with our mission, who pity my condition, requested me to ask of you, if they paid my way to meet you at Bermuda, at the sittings of conference, if you would ordain me. They want to be sure of this before they give me the money. I wrote the Rev. Sealy, P. E., on the subject, but he has referred me to you. Therefore, to you I appeal. I must say Mr. Sealy has done all he could for the people and myself by ways of encouragement to hold on until help comes, and regrets deeply not being able to visit us.

Hoping you will favor me with a reply, while I leave the matter in your hands and the members of conference, believing serious consideration will be taken of the many years I have labored in connection with this church without receiving payment, and have erected in part a small place of worship and no help offered me.

Seeing this is so, I respectfully beg now to place me in a position to complete and hand the chapel over to you, and be able to help myself until the church sees fit to remove me to some other field, where I shall be able to support myself and family. Should I not hear from you in time, and the gentlemen give me the amount to pay my way, you may expect to meet me at Bermuda.

I remain, dear Bishop,
Yours faithfully,
R. AUGUSTUS BUTLER.

OUR SENTIMENTS, H. M. T.

My country, 'tis of thee,
Dear land of Africa,
Of thee we sing;
Land where our father's died,
Land of the Negro's pride,
From every mountain side,
God's truth shall ring.

My native country, thee,
Land of the black and free,
Thy name I love;
To see thy rocks and rills,
Thy woods and matchless hills,
My heart with rapture thrills,
Like that above.

When all thy slanderous ghouls,
In the bosom of Sheol,
Forgotten lie.
Thy monumental name shall live,
And suns thy royal brow shall gild,
Upheaved to heaven high,
O'er toppling thrones. tf

LET every one read the letter of Dr. C. McKane, who recently went from Savannah, Ga., to Monrovia, Liberia. If a gentleman of his exalted integrity cannot be believed, human testimony is worthless.

RIDGEL'S BOOKLET

PEN PICTURE

OF THE

REPUBLIC OF LIBERIA,

WEST AFRICA,

BY

REV. A. L. RIDGEL, A. B.,

PRESIDING ELDER OF THE LIBERIA ANNUAL CONFERENCE.

African Methodist Episcopal Church, Published by Bishop H. M. Turner,

Is the title of a booklet, which can be procured for 15c per copy, by addressing Mrs. C. E. Young, secretary, 30 Young street, Atlanta, Ga.

Ministers and other persons who will take 10 copies and upwards for sale can procure them at a reduced price, which will be profitable, as the booklet contains much valuable information. Persons desiring a single copy will have it mailed to their address upon the receipt of 15c. All benefits accruing from the sale of the booklet will be expended in helping our missionary work in Africa.

tf H. M. TURNER.

DR. HEARD informs us that the possibilities for our church in Africa are all that could be desired, but that the church here should render more assistance, for it is practically doing nothing now.

SUPPLY HENDERSON IS WRONG

Dr. John M. Henderson in a lengthy communication to the Indianapolis Freeman of September 7th, among many other things says:

"The Episcopal Committee" is an evil and a deadly menace to the authority of the bishopric. At this present moment an unworthy aspirant for the office of bishop is laying plans to secure the control of this committee, in order to be able to gain an upper hold on the people, and thus reconcile to himself certain honorable men who at present frown upon his unwarranted ambitions.

There are thousands who are dissatisfied with the actions of this committee at Philadelphia. There are some who declare that a certain "mysterious three" made deals. There are many others who claim that appointments are being made under fear of this same committee. It is also stated by a number of delegates that a certain candidate for the bishopric has seen them with reference to the election of the president of the Episcopal committee. Great heavens! yes, great God! can that be true? Have honor, trust in God, fidelity to principle, faith in the guidance of the Holy Spirit, so deserted the ministry of our church, that such a resort to wire-pulling, political jugglery and hypocritical demagoguery is made necessary to run the church, that many of us conscientiously believed was the church of the living God? If so, woe to Jerusalem, woe to Jerusalem, woe to Jerusalem, may well be sounded from the walls of our connection. For no pot-house politician ever stooped to an act more vile. We were satisfied that there were men aspiring to bishopric, who had never been born of God, and who are strangers to the operations of the Holy Spirit. But if what Dr. Henderson says is true, then our church is doomed, unless our regenerated and Christian ministers arise in their might and save the church from the clutches of such hypocrites. We have been severely criticised, because we have repeatedly said that the Episcopal committee of our last general conference, which held its session in Philadelphia, was the biggest set of fools that ever found a place upon a like committee since the birth of the church, which we now repeat, not because, as some have presumed, we were assigned to the 12th Episcopal district. For if we are not superannuated on full pay, as we shall ask to be, and as we have done enough to be, and as the general conference at Indianapolis granted the right, we would be glad to have the 12th Episcopal district again. But our indictment against the last Episcopal committee is, in allowing four men to usurp the authority invested in the entire committee, and in laying out the Episcopal districts in a manner, that would have reflected upon the intelligence of a lunatic asylum. But it is useless to itemize. The committee simply lacked either sense or manhood, to do the work assigned them.

Tuskegee Normal and Industrial Institute, Tuskegee, Ala.

This school will have an assistant teacher in drawing next year.

A number of the exhibits which this school will make at the coming exposition, have been shipped to Atlanta already.

Through the kindness of a friend, our machine shop will be fitted with new appliances next term, thus making it possible to do better work in this department than has been true heretofore.

The Bible will be used here as a regular text book during the coming school term.

Students have begun coming to school already. All indications point to a large attendance this year.

ISAAC FISHER.

Negro Daily Paper.

Atlanta is honored with a daily colored paper, which is published at 51 Loyd street. Thank God for this forward step on the part of our race. It will contain all the telegraphic dispatches and current news. Let the colored people all through the city and country subscribe for it. It is, we believe, the only Negro daily in the country, if not in the world.

DR. HEARD'S APPEAL.

To the Ladies, Sunday Schools and Christian Endeavor Societies:

DEAR CHRISTIAN FRIENDS:

I am going to build a church here at Monrovia, the capital of this republic. Now you can do a greater service for your race and for Christ's church. The people are desirous for us. Can we not delay any longer. Gedda died here for his sacrifice; Flegler labored here for his zeal; Clement Irons is still laboring here. "The Mite Society" are putting up a building in Sierra Leone in honor of Sister Gorham—that is right. But why not do something in this free republic. Do help us.

Send any amount which you may desire to give to Dr. C. T. Shaffer, 7821 Camac street, Philadelphia, Penn. I am here and hope to do something. Help me, sister! Help me, Sunday schools! Help me, Christian Endeavor societies! Pastors, will you help? Bishops, will you plant your name in the first A. M. E. Church in the capital of the Republic of Liberia? General officers, will you remember the land of your fathers?

Yours in Christ,
W. H. HEARD, Pastor.
Monrovia, Liberia, West Africa. (tf)

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Cotton Still King.

The chief value of corn is as an animal-food crop, and not as a crop. The farmer's money in corn is export in putting the product into fat hogs and big mules. It is possible to make every bushel bring double the market price of corn by utilizing it otherwise than as a primary money crop. Particularly is this true in the south, where we need the bacon, and at the same time have an export crop in cotton. It will be a great oversight on the part of the Texas farmer this year if he does not raise his own hogs and mules. The huge corn crop furnishes a cheap and ready basis.

But in the meantime cotton is still king in the south. It is worth $250,000,000 to the section, as against a possible $100,000,000 from the corn crop. Other sections may crown a new agricultural monarch, but the old dynasty will continue to reign in the south. If the great staple is in superabundance the very volume brings immense returns; if the crop is short the increased price secures similar results. Corn is a good thing to have, and it is gratifying to see the southern farmer increasing its acreage. If he will continue to add to his own food crops as a possible and pleasant diversification, his cotton will be so much clear money and make him rich and prosperous only the faster.—Houston (Texas) Post.

A Lawyer Outwitted.

An old whitewasher stood before the Court as a witness. The lawyer for the defendant tried to confuse him.

"You are Friedrich Muller?"

"Yes."

"Are you the Friedrich Muller who was sentenced under mitigating circumstances for robbery?"

"No, I am not that Muller."

"You were, perhaps, the Muller who was sentenced to two years' imprisonment for theft?"

"No, I am not that Muller either."

"Were you ever in prison?"

"Yes; twice."

"How long the first time?"

"A whole afternoon."

"An afternoon? And the second time? You must make truthful statements, as you are sworn. If you were in prison for so short a time, what did you do?"

"I only whitewashed a cell for a lawyer who had cheated his clients."

The lawyer did not ask any more questions on that subject.—Texas Siftings.

Babydom in Russia.

Babydom is an interesting subject in Russia. Statistics show that 25 per cent of all babies born in the Russian empire die before they are a year old and 42 per cent before they are 4 years old, and yet the population of that country is increasing at the rate of more than 2,000,000 a year. The climate is really an ally to the preservation of that vast nation. It is naturally the survival of the fittest, for only a strong child there lives to grow up amid the hardships of winter and the strange, half-civilized customs surrounding it.

Cannibal Humor.

The missionary stood before the cannibal king as the cook built the fire in the kitchen stove.

"I am greatly disappointed in you," remarked the missionary to the king.

"But, my dear boy," replied the king, playfully, "you are not in me yet," and the missionary turned away and gazed out yearningly over the placid bosom of the Pacific.

Mrs. Collins' Story.

I am thirty-three years old, have been married seventeen years and have four living children. My health has not been good since my first child was born. Twelve months ago I was confined, but my baby only lived a few days. Soon after that I was attacked with irritation of the bladder, choking spells, heart palpitation, fainting spells and great nervousness. In this terrible condition I was confined to my bed eight months. I thought I was dying many times. My dear little helpless children, in kissing me at night, often said: "Please don't die, mamma;" or, "Papa, don't let mamma die to-night." My little boy brought me a Ladies' Birthday Almanac one day, and after reading it I decided to try the Wine of Cardui Treatment. I have taken two bottles of McElree's Wine of Cardui and three small packages of Thedford's Black-Draught, and am better than I have been for ten years. I am visiting my neighbors on foot, doing my work with ease, and eat better than I have for years. God only knows how grateful I am for this wonderful medicine that has worked this great transformation.

MRS. SALLIE COLLINS,
McHenry, Ky.

FITS—stopped free by DR. KLINE'S GREAT NERVE RESTORER. No fits after first day's use. Marvelous cures. Treatise and $2.00 trial bottle free. Dr. Kline, 931 Arch St., Phila., Pa.

The Reviving Powers of Parker's Ginger Tonic make it the need of every home. Stomach troubles, colds and all distress yield to it.

Quite a Difference.

"What's the matter, William?" said the wealthy householder, "Anything gone wrong?"

"Not exactly gone wrong, sir; but I want a new understanding.

"What about?"

"My pay, sir."

"Why, you get very good wages for a cook."

"Yes, sir. They does very well for a cook, but I overheard you when you were talking to your friends, sir. You called me your chef."

"Well, you ought to be complimented."

"Yes, sir. I'm complimented. But business is business. I can't be a chef for less than $3,000 a year. Wages is all right for a cook, but a chef has to have a salary."—Washington Star.

Made Sweeter by Salt.

Who would think of making sugar sweeter by the addition of salt? Such, however, is asserted to be the case by Professor Zuntz at a late meeting of the Physiological Society of Berlin.

From his experience he finds that if to a solution of sugar there be added a slight amount of salt and water so weak that it excites no saline taste, the result is extra sweetening of the sugared water. The weakest of quinine solution is said also to produce a practically similar result.

The explanation given of the above seeming incongruity is that the ever so feeble saltness or bitterness imparts an increased sensibility to the sensation of taste by the simultaneous stimuli, and hence an appreciation of additional sweetness.

IN his "Ethics of the Dust" Mr. Ruskin concludes a beautiful description of a true wife with these words: "So far as she rules all must be right, or nothing is. She must be enduringly, incorruptibly good; instinctively, infallibly wise—wise for self renunciation; wise, not that she may set herself above her husband, but that she may never fall from his side."

Handy.

Ruby—Does Miss Gusher get her beautiful complexion from her mother or father?

Garnet—Her father, I believe; he keeps a paint store."—St. Louis Globe-Democrat.

ASSIST NATURE a little now and then in removing offending matter from the stomach and bowels and you thereby avoid a multitude of distressing derangements and diseases, and will have less frequent need of your doctor's service.

Of all known agents for this purpose, Dr. Pierce's Pleasant Pellets are the best. Once used, ever always in favor. The Pellets cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation, sour stomach, loss of appetite, coated tongue, indigestion, or dyspepsia, windy belchings, "heart-burn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels.

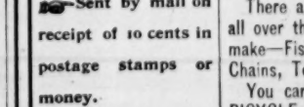
GOOD POSITIONS

SECURED BY STUDENTS

Business Firms Supplied with Help

Richmond's Commercial College, Established 1884.

Send for Catalogue. SAVANNAH, GA.



A. N. U. ..... Thirty-nine, '95

ATLANTA EXPOSITION DIRECTORY

A List of Reliable Atlanta Business Houses where visitors to the Great Show will be properly treated and can purchase goods at lowest prices.

STILSON & COLLINS JEWELRY CO.,

55 Whitehall St., Atlanta, Ga.

Everything in the Jewelry and Silver Line at Factory Prices.

PHILLIPS & CREW CO.

37 Peachtree Street.

STANDARD

Pianos and Organs.

SHEET MUSIC,

MUSICAL MERCHANDISE.

EISEMAN BROS.,

15 and 17 Whitehall Street, ATLANTA, GA.

ONE PRICE—

CLOTHIERS,

Tailors, Hatters and Furnishers.

BOWMAN BROS.,

FINE MILLINERY.

New York City and Atlanta.

Our Atlanta store, at 78 Whitehall St., is now open with a complete line of the latest Parisian and New York styles in Fall Hats, Bonnets and Novelties. You are cordially invited to call to see us when in the city or visiting the Exposition.

DON'T SCRATCH

TO AVOID THIS USE

TETTERINE

The ONLY painless and harmless CURE for the worst type of Eczema, Tetter, Ringworm, ugly rough patches on the face, crusted scalp, Ground itch, chafes, chaps, pimples, Poison from ivy or poison oak, in short ALL ITCHY, Scaly, Skin, Scalp or Blood diseases or ends to C. T. Shaffer, Savannah, Ga., for one box, if your druggist don't keep it.

You will find it at CHAS. O. TYNER'S, Atlanta.

AROMATIC EXTRACT BLACKBERRY AND RHUBARB

—FOR—

Dysentery, Flux, Cholera Morbus, Cholera, Diarrhea

—AND—

Summer Complaints

Try It. Price 25c., 50c., $1.00.

For Sale by Druggists or write to

J. Stovall Smith,

MANUFACTURING PHARMACIST,

102 Whitehall St., Corner Mitchell, ATLANTA, GEORGIA.

SULLIVAN & CRICHTON'S

Business College

AND SCHOOL OF SHORTHAND.

The best and cheapest Business College in America. Time short. Instruction thorough. 4 Penmen. Big demand for graduates. Catalogue free.

SULLIVAN & CRICHTON, Elmer Bldg., Atlanta, Ga.

IF YOU BUY YOUR SHOES FROM Bloodworth Shoe Co.

They will give you pleasure Every minute you wear them.

14 Whitehall Street.

SAW MILLS CORN AND FEED MILLS.

Water Wheels and Hay Presses.

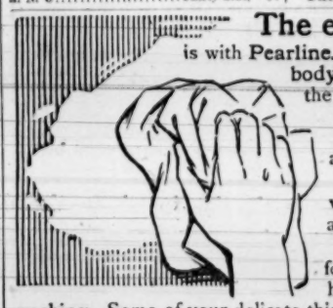
BEST IN THE MARKET.

DeLoach Mill Mfg. Co., 395, Atlanta, Ga.

Every Man His Own Doctor.

A Valuable FAMILY DOCTOR Book by J. HAMILTON AYRES, M. D., of six hundred pages, profusely illustrated and containing knowledge of how to CURE Disease, Promote Health and Prolong Life. The book also contains valuable information regarding marriage and the proper care and rearing of children.

Send 60 Cents —TO— The Atlanta Publishing House.



The easiest cleaning

is with Pearline. Yes, easiest for everybody. Whether you're doing the hard work of house-cleaning yourself, or having it done, get Pearline and get through with it. It'll do more work, better work, quicker work, than anything else.

You ought to look out for the wear and tear in house-cleaning as well as in washing. Some of your delicate things won't stand much rubbing. They're meant, especially, to be cleaned with Pearline.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 432 JAMES PYLE, New York.

SYRUP of FIGS

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50 cent bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO.
SAN FRANCISCO, CAL. LOUISVILLE, KY. NEW YORK, N.Y.

Yes, it's ready!

An elegant book for your table and constant reference. Send for it NOW. It's New and Nice. . . . . .

OUR NEW CATALOGUE

☞Sent by mail on receipt of 10 cents in postage stamps or money.

brimming full of illustrations, and showing how the thousand-and-one things really look. You'll like that.

There are Guns, Rifles, Pistols—from all over the world, and some of our own make—Fishing Tackle, Dog Collars and Chains, Tennis Sets, etc., etc.

You can see our LOVELL DIAMOND BICYCLE—The Finest Wheel on Earth,—the Williams Typewriter—you ought to have one. There's lots of other things too.

JOHN P. LOVELL ARMS CO., BOSTON, MASS.

Sole U. S. Agent for "STAR" AUTOMATIC PAPER FASTENER.

The One Crop System

of farming gradually exhausts the land, unless a Fertiliser containing a high percentage of Potash is used. Better crops, a better soil, and a larger bank account can only then be expected.

Write for our "Farmers' Guide," a 142-page illustrated book. It is brim full of useful information for farmers. It will be sent free, and will make and save you money. Address,

GERMAN KALI WORKS, 93 Nassau Street, New York.

A DAY OF PROGRESS

Dr. Hawthorne Preached Yesterday on the Exposition.

AN OPPORTUNITY FOR GOOD

The Usual Sunday Service at the Church Were Well Attended.

Rev. Dr. Hawthorne, D.D., preached at the First Baptist church yesterday, his text being Galatians, vi, 10: "As we have opportunity, therefore let us do good unto all men."

"The great exposition," he said, "which for more than two years has occupied a large space in the minds of the people of our community, stimulated our commercial life and brought us conspicuously before the eyes of the whole civilized world, will, during the present week, throw open its gates to the expectant and eager multitude that are coming to behold its accumulated wonders. This great event will make an era in the history of our city and state and section. It will leave an impression upon our industrial and social life that will last long after every visible thing connected with the brilliant pageant has disappeared.

"Too much cannot be said in commending the public spirit, the business sagacity and heroic courage of the projectors of the Cotton States and International exposition. Too much cannot be said in recognition of the liberality, patient toil and self-denial of the men and women who have supported this colossal enterprise from start to finish.

"We only repeat what thousands of people in other communities have declared when we say that no other city of the same magnitude in the wide world would have attempted a scheme of such tremendous proportions. It is the courage and enterprise exemplified in this magnificent undertaking that have kept Atlanta in the path of progress, and won for her the commanding position which she occupies among the cities of the south. In other communities of our country the typical Atlantian is looked upon as a man given to boasting about the achievements of his city, but no fair-minded man who will thoughtfully consider all that the genius, courage and energy of our people have accomplished within the last thirty years, can regard our boasting as either unreasonable or unbecoming.

"The projectors and promoters of our exposition have been moved by no narrow and ignoble spirit. They have stimulated Atlanta to do a great thing, not only for her own advancement and glory, but for the promotion of the whole country and the whole world. They have summoned every state of this republic and every nationality of this hemisphere to send here for exhibition the best achievements of her inventors, manufacturers, artificers, artisans, architects, sculptors, painters, musicians, poets and orators, that men may see the splendid triumphs of human intellect and energy, and that the whole world may be stimulated to quicken its step in the pathway of progress. The benevolence of this scheme appears when we consider the invaluable service it will render in setting forth in a concrete way the advancement of our country and of her sister countries in every element of civilization. Here we may see within a convenient space, and almost without cost, what some have traveled many thousands of miles and spent many thousands of dollars to see. Nothing will help the average man to receive a just impression of the progress of our race, and the cost of that progress, so much as an object lesson. To look upon the crude and tentative machines which our fathers used, and then behold standing beside them those we use for the same purposes, is to get a much more satisfactory conception of progress than we receive from books.

"When we look at the old tallow-dip and then stand in the midst of the splendid illumination of the latest electric light; when we see the mammoth proportions and lightning rapidity of the modern printing press, and contrast it with the diminutive proportions and slow movement of the one which published the doings of the fathers of the republic; when we see the electric car flying with the speed of the wind along a highway of steel and contrast it with the ancient omnibus; when we see the guns which George Washington used in whipping the British from our soil and then look upon the far-reaching and rapidly repeating guns with which we would give them a worse whipping if they should ever invade our soil again, we have a much more vivid conception and a much keener appreciation of the progress of our country than we get from books and lecturers.

"It will be no small privilege to see the exhibits which demonstrate the undeveloped wealth and resources of our nation. It cannot fail to enlarge our conceptions of what the southern states of the union are destined to be to look upon the skillfully collected and arranged specimens of the products, treasures of our mines and quarries. It will be vastly helpful to our southern youth to be shown that they live in a section which promises to intelligent and persistent industry a richer compensation than any other section of our great country. And when the sage counsellors of New England youth return from this display of the wonderful natural resources of Virginia, the Carolinas, Georgia, Tennessee, Alabama, Mississippi, Louisiana, Arkansas and Texas, they will say, 'Go south, young man.'

"Another attractive and useful feature of the exposition will be the presence of distinguished men of our own and other nations. The president of the United States and members of his cabinet will be there. Whether he believes in high tariff or low tariff, the demonetization of silver or in its free and unlimited coinage, the average exposition visitor will want to see the chief executive of our federal government, and from personal observation and acquaintance determine for himself whether Grover Cleveland is what his admirers and supporters claim that he is—an angel of freedom and equality—or what his enemies represent him to be—a demon of despotism and corruption.

"Besides the celebrities of our own republic, we shall have distinguished representatives of many sister republics, who may ask us for learning whether free government has been as fruitful of blessings to other people as it has been to ours.

"Not to appreciate these advantages, and not to recognize any indebtedness to the noble men and women by whose liberality and patient toil they were secured, would be to show ourselves stupid and ungrateful.

"My purpose in this discourse is not so much to bestow a deserved tribute upon the builders of the exposition, as to impress the Christian people of Atlanta with their obligation to use the magnificent opportunity that they will have for doing good to the thousands and hundreds of thousands of human beings who will come within the gates of our city during the next three months.

"As we have opportunity, do good! You will have many opportunities and temptations to do wrong. With the great multitudes of good people who will come to enjoy the exposition, there will come a vast number of tramps, imposters, deadbeats, pickpockets, robbers and assassins. Perhaps there is not a man in this city who has a home and is able to dispense hospitality that has not been solicited to renew his acquaintance with some people from whom he has not heard from in twenty-five years. Some cousin, in a distant state, whose face he never saw, and with whom he never had a word of communication, has written him an affectionate letter telling him of the bonds of consanguinity which bind them together, and expressing a long-cherished desire to visit his home and become acquainted with his accomplished wife and promising children. To this letter, so redolent with disinterested affection, she adds a postscript, saying, that if it would not subject him to any inconvenience, she would bring along with her for company a younger sister and two maiden aunts.

"People who have no real interest in us, but who would make a convenience of us, are found in every land and latitude. But the man is weak and ignoble who will allow such characters to deter him from the practice of the great virtue of hospitality. Every housekeeping family in this city has country acquaintances and friends whose pecuniary conditions will not allow them to visit the exposition, if they are required to pay hotel bills. To entertain as far as we can such people in our homes will be a kindness wisely bestowed. It will brighten the lives of those who receive it, and will be acknowledged with expressions of appreciation and gratitude which we shall love to remember.

"It is possible for Atlanta to lose more than she will gain by the exposition. If there should be no show of hospitality in the homes of her people, and they should make the impression upon the country that their great show is only a money-making scheme, she will, in the long run, be injured far more than she will be benefited by it. If we give the outside world good reason to suspect that this enterprise had its origin in no great patriotic and philanthropic feeling, it will be a calamity from which we shall not recover in twenty years.

"To make the exposition a blessing to ourselves, the impression must go out and abide in the minds of the people everywhere that we want it to be a blessing to all who come hither to see it.

"I have the utmost confidence in the public spirit and moral integrity of the men who control our street railway system. I take no stock in any movement to excite public prejudice against them, or against the corporation whose interests they are directing. At the same time I am confident that by declaring their purpose to increase the street car fare during the exposition period they have made a serious mistake—a mistake that will beget a feeling hostile to them, and very hurtful to our city. Not only will this mistake deter thousands from patronizing their system, but it will generate a public sentiment that will sooner or later express itself in unfriendly and, perhaps, unwise and unjust legislation.

"I express a sentiment that is very prevalent in saying that we are in danger of injury from another quarter—the hotels and boarding houses. The hotel that refuses its patronage from fear to pay, and makes an imposition intolerable is the same

A PLEA FOR HIS RACE

Booker T. Washington Tells About the Efforts of the Negro.

HIS SPEECH A THOUGHTFUL ONE

He Was Given a Splendid Reception and His Speech Was Frequently Interrupted by Applause.

The colored race had a representative on the programme of the opening exercises of whom they have great reason to be proud.

Booker T. Washington, president of the Tuskegee Normal and Industrial school, spoke for the negro. It was the first time a colored orator had ever stood upon a platform before such a vast audience with white men and women. It was an event in the history of the race.

No one expected such a speech from Washington as he made. His speech could not have been excelled. There was not a superfluous word in it. It was in

PROFESSOR BOOKER T. WASHINGTON. The Talented Representative of the Negroes, Who Made Such a Brilliant Speech Yesterday.

the very best of taste and there was not a jarring note in it. It made a magnificent impression and was frequently interrupted by applause.

Washington said:

"Mr. President, Gentlemen of the Board of Directors and Citizens: One-third of the population of the south is of the negro race. No enterprise seeking the material, civil or moral welfare of this section can disregard this element of our population and reach the highest success. I but convey to you, Mr. President and Directors, the sentiment of the masses of my race, when I say that in no way have the value and manhood of the American negro been more fittingly and generously recognized than by the managers of this magnificent exposition at every stage of its progress. It is a recognition which will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom.

"Not only this, but the opportunity here afforded will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of the bottom; that a seat in congress or the state legislature was more sought than real estate or industrial skill; that the political convention or stump speaking had more attractions than starting a dairy farm or truck garden.

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen the signal, 'Water, water, we die of thirst!' The answer from the friendly vessel at once came back, 'Cast down your bucket where you are.' A second time the signal, 'Water, water, send us water,' ran up from the distressed vessel, and was answered: 'Cast down your bucket where you are.' and a third and fourth signal for water was answered, 'Cast down your bucket where you are.' The captain of the distressed vessel, at last heeding the injunction, cast down his bucket and it came up full of fresh, sparkling water from the mouth of the Amazon river. To those of my race who depend on bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the southern white man who is their next-door neighbor, I would say cast down your bucket where you are, cast it down in making friends in every manly way of the people of all races by whom we are surrounded. Cast it down in agriculture, in mechanics, in commerce, in domestic service and in the professions. And in this connection it is well to bear in mind that whatever other sins the south may be called upon to bear, when it comes to business pure and simple, it is in the south that the negro is given a man's chance in the commercial world, and in nothing is this exposition more eloquent than in emphasizing this chance. Our greatest danger is, that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin and not at the top. Nor should we permit our grievances to overshadow our opportunities.

"Cast Down Your Buckets."

"To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits for the prosperity of the south, were I permitted, I would repeat what I say to my own race: 'Cast down your bucket where you are.' Cast it down among 8,000,000 negroes whose habits you know, whose loyalty and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people who have without strikes and labor wars, tilled your fields, built your forests, builded your railroads and cities and brought forth treasures from the bowels of the earth and helped make possible this magnificent representation of the progress of the south. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields and run your factories. While doing this you can be sure in the future, as you have been in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding and unresentful people that the world has seen. As we have proved our loyalty to you in the past in nursing your children, watching by the sick bed of your mothers and fathers and often following them with tear-dimmed eyes to their graves, so in the future in our humble way we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

Where Security Lies.

"There is no defense or security for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the negro, let these efforts be turned into stimulating, encouraging and making him the most useful and intelligent citizen. Efforts or means so invested will pay a thousand per cent interest. These efforts will be twice blessed—'blessing him that gives and him that takes.'

"There is no escape through law of man or God from the inevitable:

"The laws of changeless justice bind
Oppressor with oppressed,
And close as sin and suffering joined
We march to fate abreast."

"Nearly sixteen millions of hands will aid you pulling the load upward or they will pull against you the load downward. We shall constitute one-third and much more of the ignorance and crime of the south or one-third of its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the south, or we shall prove a veritable body of death, stagnating, depressing every effort to advance the body politic.

"Gentlemen of the Exposition: As we present to you our humble effort at an exhibition of our progress, you must not expect overmuch; starting thirty years ago with the ownership here and there in a few quilts and pumpkins and chickens (gathered from miscellaneous sources), remember that the path that has led us from these to the invention and production of agricultural implements, buggies, steam engines, newspapers, books, statuary, carving, paintings, the management of drug stores and banks has not been trodden without contact with thorns and thistles. While we take just pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall far short of your expectations but for the constant help that has come to our educational life not only from the southern states, but especially from northern philanthropists who have made their gifts a constant stream of blessing and encouragement.

Labor's Social Equality.

"The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle, rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracised. It is right and important that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house.

"In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and nothing has drawn us so near to you of the white race, as the opportunity offered by this exposition; and here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty handed three decades ago, I pledge that in your effort to work out the great and intricate problem which God has laid at the doors of the south you shall have at all times the patient, sympathetic help of my race; only let this be constantly in mind—that while from representations in these buildings of the product of field, of forest, of mine, of factory, letters and art, much good will come, yet far above and beyond material benefits will be that higher good that, let us pray God, will come in a blotting out of sectional differences and racial animosities and suspicions, and in a determination, even in the remotest corner, to administer absolute justice, in a willing obedience among all classes to the mandates of law and a spirit that will tolerate nothing but the highest equity in the enforcement of law. This, this, coupled with our material prosperity, will bring into our beloved south a new heaven and a new earth."

Missionary Ladies at Work in Arkansas.

OSCEOLA, ARK.

FIRST DAY'S SESSION.

The Woman's Mite Missionary Convention convened at St. Marks A. M. E. church August 29th, 30th and 31st, 1895, Mrs. Hattie Martin in the chair.

Devotional services were exercised in singing by the choir and prayer by the presiding elder.

The president called the house to order and the secretary called the roll. The following officers answered to their names:

Mrs. Hattie Martin, president.
Miss Maria Garrett, secretary.
Mrs. M. E. Brown, Cor. secretary.
Mrs. Mattie Clemon, treasurer.

By order the president appointed the following committees: Committee on finance, Miss Hattie Rogers, Mrs. E. D. Smith, Rev. A. G. Washington; on credentials, Mrs. Mattie Clemans, Mrs. Pelina Thomas, Mrs. M. E. Brown; on education, Miss Emma Rogers, Miss Rubie Smith, Rev. W. J. Nevils.

All honorary members were assessed 25c. After some remarks by the presiding elder, the convention adjourned.

SECOND DAY'S SESSION.

The convention convened at St. Mark's A. M. E. Church at 8 o'clock, Mrs. Hattie Martin in the chair. Devotional services were exercised in singing by the choir. Prayer by Rev. Washington.

The secretary read the following subjects to be discussed:

1st—Welcome address by Mrs. Susie McKenzie. Response by Miss Smith.

2nd—"Women as Missionaries," by Mrs. M. E. Brown.

3rd—"Shall Africa Be Redeemed; If So, By Whom?" by Mrs. Mattie Clemans. Remarks by many visitors. The following societies made their financial report:

Osceola reports	$ 5.01
Elmot "	4.65
Carson Lake reports	3.64
Bardstown "	3.20
Barfield "	7.35
Earle "	4.00
Jonesboro "	7.60
Public collection and fines	4.80
Total reports	$40.25
Expenses	9.85
Balance	$30.40

Other societies to report by Annual Conference. Benediction by presiding elder.

THIRD DAY'S SESSION.

The convention convened at St. Marks A. M. E. church at 8 o'clock a. m.

Mrs. Hattie Martin in the chair. The following subjects were discussed:

Woman's place in the church, by Miss Rubie Smith.

Organization of children into Missionary societies, by Miss R. Jones.

Remarks, by Rev. A. Spencer.

Individual responsibilities to the Mission work, by Mrs. Willie Chambers.

Liberian mission and its needs, by Mrs. Mattie Geter.

Our home mission, by Miss Lucy Thomas.

1st, Introductional, by Rev. A. G. Washington.

2nd, Educational, by Rev. A. Spencer.

3d, Missionary, by Rev. J. E. Neal.

The following officers were elected: Mrs. Hattie Martin, president; Mrs. Edmonie Harris, recording secretary; Mrs. M. E. Brown, corresponding secretary; Mrs. Mattie Clemons, treasurer.

After some remarks made by many, the convention adjourned to meet sine die. Mrs. Hattie Martin, president; Mrs. E. Harris, secretary; Mrs. M. E. Brown, corresponding secretary.

RIDGEL'S booklet displays a breadth of intellectuality that stamps him as one of the first minds of the church. See advertisement in another column.

All Dug Out Alive.

One wall of the old Cottonade building at Nashville tumbled down Thursday morning, burying six workmen under the debris. It was thought at the time that they had been crushed to death, but after an hour's work they were all dug out alive. Some of them were badly injured.

Gold to be Offered.

A resolution was adopted by the directors of the Central National bank, of Cleveland, O., authorizing the cashier to confer with the other bankers of the city with a view of offering $1,000,000 in gold to the treasury in exchange for legal tender notes.

WHAT YO GWINE TER SAY NOW?

Will you African haters, your own race haters, lynch mob encouragers, for we are about to believe that every Negro in this country, who opposes Africa, favors the extermination of his race—say, will you please read this letter?

"MONROVIA, LIBERIA, W. C. A.,
June 11th, 1895.

Rev. Geo. R. Young, Dear Sir:

I have now sat to write you just a few lines, for if I was to write you all about this earthly heaven, you would try to swim here, but, I will say this much, had the Negroes come to Africa the same year that they was set free, the largest body of them would have been millionaires. I can boast to say, that Africa is richer than any four countries. She can produce more on top of the earth than all put together. She can produce more from under the ground than all put together, and I am glad to say, that we have received everything that was promised us, and more besides, such things as hunger and poverty are not known here. here is something to eat always right at your hand, here is not any need of stealing, for everybody has a plenty in the woods, in the rivers, in their houses. Everybody goes to church here on Sunday, this is a Christian land, this is a hymn we all sing often now,

"To see what Jesus bought for me,
Before my eyes, rivers of life
Flowing I see on trees of Paradise"

Dear Brother, I want you to publish this letter in all the newspapers in Savannah. When there is a direct line of steamers put on to run between this country and the United States, the people of the United States will see something on these shores that will shake them. One acre of land here is worth eight over there, we want every class of laboring men and women on the earth, don't matter what their trade may be. Come over and put your labor in your own pocket and this can be done with one-third of the work that you are doing over there and making four times as much. Tell the people to take plenty of medicine before bidding Uncle Sam goodbye and John bull fever will not be apt to tackle you. Don't you think for a moment that the people over here are in darkness, you will soon find out in one hour, that you come from darkness into light, nothing more to say at present. Write as soon as you can and send me all the news, out of hell, for I know you all are tormented in the flames.

Yours truly, GREEN JAMES.
(Formerly of Bobo, Miss.)

Gold to be Offered.

A resolution was adopted by the directors of the Central National bank, of Cleveland, O., authorizing the cashier to confer with the other bankers of the city with a view of offering $1,000,000 in gold to the treasury in exchange for legal tender notes.

REFLECTIONS ON THE BENEFITS

Derived from the Ministerial Institutes of the Mississippi and Arkansas Conferences.

The ministerial institutes of the above named conferences, as conducted by Bishop H. M. Turner, will be productive of great benefit to all whose good fortune it was to be present during the various sessions.

The organization was unique.

The able and scholarly prelate, Rt. Rev. H. M. Turner, president and supreme critic; Rev. Dr. Ross, dean; Dr. J. A. Brockett, president of the Building and Trades College, Southern Pines, N. C., was elected high critic, and Prof. ——, secretary.

After the organization was completed Bishop Turner rose, and in a masterly manner outlined the object of the institute and the benefits accruing therefrom to both the ministers and laymen. It were difficult indeed to conceive of greater depth of learning than was displayed by the great churchman as he outlined subject after subject, which the authors of the various papers were to present for the consideration of the institute.

Graphic and powerful were his words in defining sacred and natural theology, logic, philosophy; history both sacred and profane, and their benefits were discussed with the breadth and acumen of a sage.

The bishop, in his survey of the range of mental lore which the mind must traverse in the acquisition of knowledge, began with the simple rudiments of thought, which the child must learn. From these he touched in rapid succession upon subject after subject until the great questions in the realms of philosophy and science were reached. Passing on farther still, the occult mysteries of the solar system were unfolded; until both clergy and laymen, stood as it were, side by side with the great preacher upon the promontory of futurity—amid the brilliantly revolving spheres of the great astral plains above.

Pausing here, in his address—during which profound silence ensued—all seemed to be looking off from the vast heights to which they had been led, into the solemn mysteries of the unknown.

The address concluded—three strokes of the historic gavel announced the most interesting session of the Mississippi Conference's Ministerial Institute was duly opened in the city of Grenada. The various papers read showed much study and painstaking care in their preparation.

At times theories were advanced which demonstrated that time had been given to the perusal of abstract theories of speculative theology. The dean, Dr. Ross, however, carefully guarded the cardinal doctrines of Methodism, and sharp, indeed, were the criticisms made upon those whose temerity led them beyond the bounds of accepted canons.

The average of the papers was high, and it should be gratifying to remember the words of the visiting friends, particularly the mayor of the city, who made a manly speech, in which he expressed his surprise at the display of intelligence, also boldly aligning himself on the side of the Negro in securing and maintaining their rights as citizens. Rev. Dr. Ross, of Vicksburg, and Presiding Elder Lampton, grand master of the fraternity of Free Masons, were clearly the intellectual leaders of the Institute.

The method followed by Dr. Brockett in his criticisms, was one of studied courtesy toward each reader, yet few will soon forget the keen analysis and scathing terms used by the critic when correcting some unusually glaring error.

The very character of these criticisms, and the cheerfulness with which the ministers accepted them, is a striking commentary upon their love for study, and also indicates in no uncertain manner who the men are who are going to the front.

One of the important features of the second day's midday session was the introduction of Mrs. C. J. Jones, formerly Mrs. Bishop Disney. Mrs. Jones is the wife of C. J. Jones, Esq., of Greenville, Miss., one of the ablest lawyers in the South, who is now engaged in defending one of his race accused of murder. By skillful management of this case Mr. Jones has appealed from the decision of the lower courts, which appeals have been allowed. Three times has the prisoner been condemned to death. The death watch has been placed over him, yet Mr. Jones by keen insight of criminal jurisprudence seized the fact that his client had not been accorded the right of a trial by his peers, because no Negro had sat on the jury.

On this plea a last appeal was granted and the execution stayed.

Thus Mr. Jones carries his case to the supreme court of the United States.

Mrs. Jones told the history of the case in a terse and simple manner. The sympathy of all present was with her from the commencement.

A series of resolutions were offered in support of the cause Mrs. Jones represented and thirty-five dollars was raised in ten minutes to aid Lawyer Jones to prosecute his case.

Never will the rugged manhood of Bishop Turner be more fully displayed than when speaking to those resolutions. His fearless and uncompromising denunciation of the injustice done the Negro in America—his stern and scathing rebukes of the cowardly executors of the law as he cited point after point of criminal law all of which are aimed at and against the Negro, served to show the vast range of this wonderful man's knowledge—also how small a place the Negro has and how little he may hope for in America.

Douglass sleeps, but the greatest defender the Negro has produced lives in Bishop Turner.

The conclusion of his speech on that subject—a sublime apostrophe to heaven—for pity upon the murderers of his race; was a solemn rebuke to those men in church or state who question the wisdom of his position on race development.

An innate quality of humanity is admiration of fearless manhood.

God send more bishops of this quality to the Episcopal bench for notwithstanding his is a splendid physique, nature has limits.

The writer has on a number of occasions watched the massive frame of the bishop tremble as with ague during lengthy addresses as the mighty thoughts within strove for expression.

Such was true of him after addressing a vast audience of white people in the great Academic hall at Fordyce Ark. on the closing night of the Institute at that place, with but a few hours for rest, meanwhile suffering from a malady which quickly saps the strength of the strongest—when we observe him at Pine Bluff, Ark., accompanied by Drs. Phillips, Brockett and Jackson facing between three and four thousand people in a monster open air celebration, inaugurated by Dr. King, pastor of our church in that place—speaking for upward of two hours and a half while men cheered themselves hoarse and women and children alternated tears with laughter.

That was the last of a series of forty speeches made in twelve days, at the close of which the Bishop stood at his carriage door for ten minutes from sheer exhaustion after vainly trying twice to step up into the carriage. The characteristic simplicity of the man at that moment was displayed to those standing near in the laconic, almost boyish expression which he made, which was: "Shucks! I'm nearer played out than I thought I was!" When Turner falls the giant of his church and race will have gone. The Bishop is proud of his men; the men are proud of their Bishop. The institutes are ecclesiastical chatauquas. No episcopal lazing is resorted to. The Bishop has demonstrated his fitness for his position by teaching his men to avoid the shallows of superficial attainments, and steer straight out into the deep soundings of Divine grace by the cultivation of both head and heart. The men have shown their fitness to teach the people by cheerfully coming from behind the pulpit, which is too often the protective barrier or breastwork to shield ministerial ignorance from the queries which an intelligent laity would often propound.

Down into the intellectual arena they came asking and giving no favors.

Bros. Ross and Lampton, of Miss., Phillips, Jackson, King, Ponton, Carter and the man of destiny from Hot Springs, of Ark., were the strong spirits.

Thought clashed with thought until the atmosphere was charged and sparkling with the scintillations of mental effort.

No autocratic power was delegated to either dean or critic for their corrections were sharply challenged unless they were supplemented with proper information to supply the deficiency to the point questioned.

Thus confidence in the intelligence of the African Methodist pulpit has been strengthened in both races.

New impulse has been given the church. The people have had the opportunity to measure their pastors; the ministers have acquitted themselves like men and Christian gentlemen.

No secrets of cloister'd shrine,
No guile of priest or monkish mind
In our Father's church is found,
But light divine forever bright
Shines forth for all mankind.

—REX RADIER.

BULLETS AND BLOOD.

By Rev. S. L. Jones.

EDITOR VOICE OF MISSIONS:

Having not sent you an article for publication for some time, we think a short letter may miss the waste basket. We have just closed a series of revival meetings which resulted in the conversion of many souls and a great religious awakening. Despite all this we have had our community molested with a series of shooting and thieving. Several weeks ago while Mr. Joe Hayes, one of the citizens of this town, was lowering a window, some unknown person shot him through the window. He is up and out again. Shortly after this six whitecappers went to the cabin of one Thos. Lowry and fired it. Lowry being in the house, not apprehending the situation, begun removing his household out of the building, whereupon fifteen or twenty gun or pistol shots were fired at him. He, amid the shower of bullets, rushed into the burning building, got his musket and shot in the direction that he saw the forms of five men. The result was that one of the would-be mobbers (Bud Cryner) was shot in the throat and breast, and the attending physician says he cannot recover. It is reported that Lowery who is a kind of tough citizen, began making a crop with a doctor near Hickory Flat, and he and the doctor had an altercation the outgrowth of which lead to the doctor forcing the Negro to leave his crop and what he had, with a shot gun. This was followed by three white bums breaking into the house of one of the white citizens, and stealing a suit of clothes, shoes and other things. A $25.00 reward was offered. Sheriff Story was wired who brought blood-hounds to the scene, by some means they lost trail; two days later, Hon. Jas. Holland, a prominent white citizen of this place, discovered them in a thicket on the bank of Tennessee river, near this town. This lead to their capture, and they are now in Savannah jail. On last Saturday night Mr. Robert Bogan, steward and trustee of our church, was shot at by some unknown fiend, but he missed his aim. There is bitter hatred existing among some of the leading Negroes of this place that I fear will terminate in nothing but loss of life. Negroes ought to quit hating each other and love each other as God has commanded them.

We think that there is no bishop that can do the work in Africa like the heroic and historic Bishop Turner. He has been there and understands the natives and situation better than a new man could. Hope the general conference will look well to that. God send the day when the Negroes may all emigrate to Africa, or any place where they may have freedom. It is nonsense to talk about remaining here and the Lord will lead you out of oppression. God has not promised to do any such thing. What the Negro needs to do is to act for himself and choose which he will accept—emigration and life, or remaining here and death. Mob violence is on the increase. Those Negroes who oppose partial or wholesale emigration have done nothing to better our condition. Suppose the "blind man, after receiving orders to go wash, had sat there and continued to pray, would he have received his sight?" I, for one, had as leave remain here as not, if I am allowed to exercise my manhood in every particular. More anon.

Sattillo, Tenn.

P. S.—Beware of one John Taylor, claiming to be a native African brought to this country by Bishop H. M. Turner, and placed in Fisk University, Nashville, Tenn. The president writes us that he has never been in attendance there. He claims to be a preacher, but is a dead-beat. S. L. J.

$11.00 to $30.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Streets, Richmond, Va.

Proud of His Business Co-workers.

"Yes, I am real proud of the splendid body of men and women we have to represent us in the various parts of the country; many of them are among the best men and women that ever walked the sod, and we wish to employ a few more." This is the explanation that Mr. B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., gives of their advertisement.

Savannah, Florida and Western Railway.

Time Card Corrected to Jan. 27th, 1896.

READ DOWN. No. 78.	READ DOWN. No. 82.	READ DOWN. No. 76.	STATIONS.	READ UP. No. 83.	READ UP. No. 85.	READ UP. No. 77.
9 00 am	7 20 pm	9 00 am	Lv ..... Port Tampa ..... Ar	6 00 pm	10 30 pm	
9 30 am	7 45 pm	9 30 am	..... Tampa Bay Hotel	5 30 pm	9 55 pm	
9 45 am	8 05 pm	9 45 am	..... Tampa	5 10 pm	9 40 pm	
9 58 am	9 07 pm	9 58 am	..... Plant City	4 09 pm	8 39 pm	
10 00 am	8 30 pm	10 00 am	..... Dover	4 05 pm	8 15 pm	
10 45 am	9 22 pm	10 45 am	..... Lakeland	3 07 pm	6 15 pm	
12 00 m	11 05 pm	12 00 m	..... Kissimmee	1 40 pm	4 45 pm	
12 30 pm	11 35 pm	12 30 pm	..... Orlando	1 10 pm	4 15 pm	
12 45 pm	11 50 am	12 45 pm	..... Winter Park	1 pm	3 50 pm	
1 00 pm	1 30 am	1 50 pm	..... Sanford Lv	12 40 pm	3 30 pm	
6 00 pm	7 00 am	6 00 pm	Ar ..... Jacksonville Lv	8 00 am	12 30 pm	
6 30 pm	7 30 am	6 20 pm	Lv ..... Jacksonville ..... Ar	7 00 am	11 30 pm	
9 19 pm	9 30 am	8 30 pm	Ar ..... Waycross Lv	4 30 am	10 00 am	
7 00 am	12 05 pm	11 45 pm	..... Savannah	1 30 am	7 55 am	
7 25 am	1 45 pm		..... Thomasville	12 20 pm		
12 33 pm	4 50 pm	5 05 am	..... Charleston	10 [illegible] pm	5 07 am	
4 05 am	4 20 pm		..... Macon	11 [illegible] pm		
7 00 am	5 45 pm		..... Montgomery	7 40 pm		
7 45 am	8 05 pm		..... Atlanta	7 00 pm		
	11 00 pm		..... Pensacola	3 30 pm		
12 25 pm	5 05 am		..... Mobile	12 30 pm		
5 00 pm	7 35 am		..... New Orleans	7 40 am		
1 15 pm	1 00 am		..... Chattanooga	1 20 pm		
7 25 pm	6 40 am		..... Nashville	7 30 am		
	3 40 am	5 30 pm	..... Richmond	7 35 am	7 11 pm	
2 21 am	12 20 pm		..... Louisville	12 20 n'n		
	7 00 am	11 10 pm	..... Washington	4 35 am	8 30 pm	
	10 46 am	3 45 am	..... Philadelphia	1 05 am	11 40 am	
7 00 am	4 20 pm		..... Cincinnati	8 00 pm		
	1 22 pm	6 58 am	..... New York	9 00 pm	9 00 am	
7 20 am	7 20 pm		Ar ..... Chicago Lv	7 35 pm		
10 30 am	7 30 am			5 00 pm		

THROUGH CAR SERVICE.

Trains 82 and 85 carry Pullman buffet sleepers between New York and Port Tampa. Trains 84 and 78 are solid trains between Jacksonville and Port Tampa with Buffet Parlor Cars. Pullman Sleepers Jacksonville to New York. Train 18, which leaves Jacksonville 8.30 a. m. daily, carries Pullman Sleeping Cars to Montgomery, Atlanta, Nashville, Louisville, Cincinnati and St. Louis. Train leaving Jacksonville 8.30 p. m. carries Pullman Sleepers to Montgomery, Atlanta, Nashville, Cincinnati and St. Louis. Train 28 connects at Port Tampa Mondays, Thursdays and Saturdays with steamships for Key West and Havana.

For further information apply to ticket agents.

B. W. WRENN, Pass. Traffic Mang'r. W. McCOY, Div. Pass. Agt. W. M. DAVIDSON, General Pass. Agent.

THE MINISTERIAL MEMBERS

Of Our Next General Conference,

Which will meet in Wilmington, N.C., on the first Monday in May, 1896, and their postoffice addresses, as far as we have been informed. We will be glad to get the names and postoffice addresses of the lay delegates also. Any minister connected with any of the annual conferences is authorized to send us the names of all delegates, as they shall be elected, with their postoffice addresses plainly written, so the printers will make no mistake in putting them to press.

FIRST—All the Bishops.

SECOND—General officers according to seniority.

Rev. J. C. Embry, D. D., 631 Pine street, Philadelphia, Pa.

Rev. H. T. Johnson, D. D., 631 Pine street, Philadelphia, Pa.

Rev. W. B. Derrick, D. D., Flushing, L. I., New York.

Rev. J. H. Armstrong, D. D., 1535 14th street, N. W., Washington, D. C.

Rev. W. D. Johnson, D. D., Athens, Ga.

Rev. C. S. Smith, D. D., Nashville, Tenn.

Rev. L. J. Coppin, D. D., 631 Pine street, Philadelphia, Pa.

Rev. A. M. Green, D. D., New Orleans, La.

Rev. C. T. Shaffer, D. D., 1821 Camac street, Philadelphia, Pa.

THIRD—Sierra Leone Conference, Africa.

Rev. J. R. Frederick, Freetown, Sierra Leone, W. Africa.

Rev. H. B. Parks, 813 E. 10th street, Kansas City, Mo., U. S. A.

LIBERIA CONFERENCE, AFRICA.

Dr. W. H. Heard, Monrovia, Liberia, W. Africa.

Rev. A. L. Ridgel, vice Rev. T. W. Thurston, Bryn Mawr, Pa.

NEW JERSEY CONFERENCE.

Rev. I. W. L. Roundtree, A. M., 311 Montgomery street, Trenton, N. J.

Rev. A. H. Newton, Camden, N. J.

Rev. J. S. Thompson, D. D., Atlantic City, N. J.

PHILADELPHIA CONFERENCE.

Rev. J. A. Johnson, Germantown, Philadelphia, Pa.

Rev. J. M. Palmer, 653 N. 16th St., Philadelphia, Pa.

Rev. Theodore Gould, Bethel church, Philadelphia, Pa.

Rev. W. H. Davis, 631 Pine St., Philadelphia, Pa.

NEW YORK CONFERENCE.

Rev. R. H. Shirley, Rev. J. M. Henderson, M. D., 82 Vanderbilt Ave., Brooklyn, New York.

Rev. F. F. Giles, Cambridgeport, Mass.

NEW ENGLAND CONFERENCE.

Rev. Wm. H. Thomas, Newport, R. I.